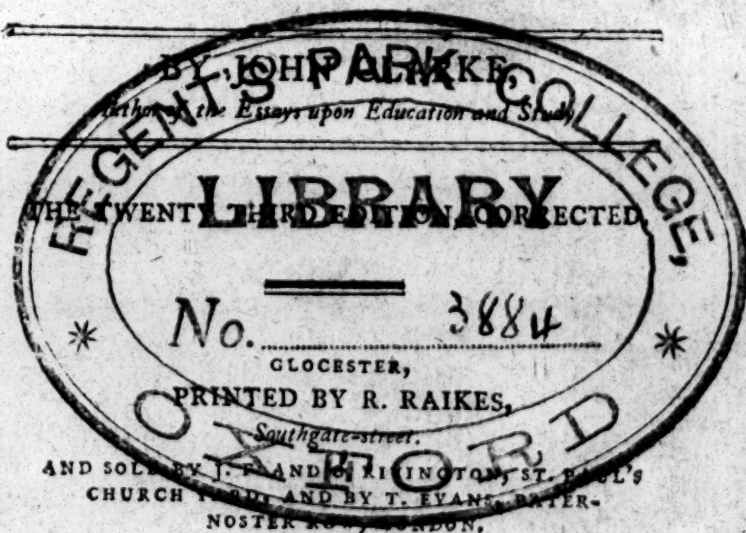

Erasmi Colloquia Selecta.

THE
SELECT COLLOQUIES
OF
ERASMUS.

WITH AN
English Translation, as literal as possible.

DESIGNED FOR THE USE OF
BEGINNERS IN THE LATIN TONGUE.



1800.



PREFACE.

I NEED observe nothing here about the necessity of Literal Translations of Latin Authors for the use of beginners in the Latin tongue, having already said so much to that purpose in my Dissertation upon the subject, and in my Essay upon the Education of Youth in Grammar-Schools. Thither, therefore, I must refer my reader, if he want satisfaction in the matter: for if that will not satisfy him, nothing I can add farther to the point will signify any thing. It is to me a wonder it should be necessary to say any thing in so plain a case. For this method of proceeding with beginners does so visibly recommend itself by its great easiness, both for teacher and learner, that it is really surprizing the world should not long since have hit upon what lies so obvious to common sense; and I should have much ado to think any man could, upon the least consideration, fail of being convinced of the reasonableness and necessity of it, did I not consider that prejudice has a strange influence upon the minds of men, and that it

A 2

has

has been commonly found somewhat difficult to beat them out of a road they have been used to. The only reason I can imagine, why this method has not been taken long before this, is the difficulty of translating any thing in Latin literally, and at the same time tolerably into our English tongue. A Literal Translation, it was thought, would look ridiculous, and bring no great credit to its author; and therefore, no body was willing to stoop to a piece of drudgery, how useful and necessary soever, that was not likely to turn much to the undertaker's reputation. For we see in the teaching of other languages, where the manner of expression lies not so cross to that of the English tongue, but that they will commonly admit of an easy literal translation, translations have been thought necessary, and constantly used.

It is impossible, indeed, Literal Translations should be every where easy, handsome, smooth English; but whoever considers the vast usefulness of them, and that they are not designed to teach boys English, but Latin, by informing them in the precise and proper import of the words in that language (which they visibly do, with vastly more expedition, as well as ease to both master and scholar, than any other method that can be taken

taken with them); I say, whoever considers this, will not be offended at the stiffness and awkwardness of the language here and there, which is unavoidable in the way of translation.

The Reader will here find the most comical and diverting dialogues of Erasmus, published exactly in the same method with my Corderv: that is to say, the translation is as literal as it well can be made, and the order of the Latin words altered and accommodated to the English tongue. All concerned in the instruction of young boys in the Latin tongue cannot but be sensible how much their progress is retarded by the difficulty arising from the perplexed intricate order of the words in that language. This is a continual rub in their way, that hinders them, at least, to speak within compass, half in half. This, therefore, I have here removed, that they may not be confounded and discouraged by a difficulty that occurs almost every where, and which they cannot get over without that continual assistance which no master can give them, to keep them constantly going on; or if he could, yet it would be a needless piece of drudgery, since it may be saved by this contrivance.

THE FOLLOWING BOOKS,

ALL BY MR. CLARKE,

ARE SOLD BY

Messrs. Rivington, St. Paul's Church-Yard, and
J. Evans, Pater-noster-Row, London :

I. **A**N Essay upon Study; wherein Directions are given for the due Conduct thereof, and the Collection of a Library proper for the Purpose. The 2d Edition.

II. An Essay upon the Education of Youth in Grammar-Schools, &c. The 3d Edition.

The Six following are Literally Translated:

III. Corderii Colloquiorum Centuria Selecta. The 10th Edition.

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IX. C. Crispi Sallustii Bellum Catilinarium et Jugurthinum. The 5th Edition.

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XIII. A Supplement to the Introduction to the Making of Latin. The 3d Edition.

William Powell

ERASMI
COLLOQUIA SELECTA.

NAUFRAGIUM.

A. **N**ARRAS horrenda, est
istuc navigare? Deus
prohibeat ne quid-
quam tale veniat un-
quam in mentem.

THOU tellest dreadful
Things; is that sail-
ing? God forbid that any
such Thing should come ever
into my Mind.

B. Imo quod me-
moravi hactenus, est
merus lusus præ his,
quæ nunc audies.

Nay, what I have related
hitherto, is mere Play, in
Comparison of these Things
which now you shall hear.

A. Audivi plus satis
malorum. Inhorresco
te memorante, quasi
ipse intersim periculo.

I have heard more than
enough of evils. I tremble
whilst you relate, as if I my-
self were present in the Dan-
ger.

B. Imo, æsti labo-
res sunt jucundi mihi.
Ea nocte quiddam ac-
cidit quod ex magna
parte demit spem sa-
lutis nauclero.

Nay, past Labours are
pleasant to me. That Night
something happened, which
in a great Measure took
away the Hopes of Safety
from the Master.

A. Quid obsecro?

What, I pray you?

B. Erat *sublustris* nox, et quidam *e nau-
tis* stabat in *galea*; nam sic vocant, *opi-
nor*; circumspectans, si viderat *quam ter-
ram*. *Quædam* *sphæ-
ra ignea* cepit *adfi-
sere* huic; id est *tristissimum* ostentum
nautis, si quando *ig-
nis* est *solitarius*, *se-
lix* cum *geminus*. *Vet-
ustas* credidit hos esse
Castorem et *Pollu-
cem*.

It was a *Moonshine* Night,
and one of the *Sailors* stood
upon the *Round Top*; for so
they call it, *Irbink*; look-
ing about if he could see
any Land. A certain *Globe*
of *Fire* began to stand by
him; that is a *very sad* Sign
to the *Sailors*, if at any Time
the *Fire* is but one, a hap-
py one when there are two.
Antiquity believed these to
be *Castor* and *Pollux*.

A. Quid illis cum
nautis, quorum alter
fuit *eques*, alter *pū-
gil*?

What have they to do
with *Sailors*, of which one
was a *Horseman*, the other
a *Boxer*?

B. Sic visum est po-
etis. *Naucerus*, qui
affidebat *clavo*, inquit,
Socie, (nam *nautæ*
compellant se mutuo
eo nomine) *vide*ne
quod *sodalitium* clau-
dat tibi *latus*? *Video*,
respondit ille, et pre-
cor ut sit *felix*. Mox
igneus globus delapsus
per *funes*, devolvit se
usque ad *naucrum*.

So it seemed good to the
Poets. The *Master*, who
sat at the *Helm*, says,
Comrade, (for *Sailors* call
one another by that Name)
do you see what *Company*
covers your *Side*? I see,
answered he, and I wish
that it may be *lucky*.
By and by the *fiery Globe*
sliding along the *Ropes*,
rolls itself to the *Master*.

A. Num

Delebor i apud Dip

NAUFRAGIUM.

3

A. Num ille exanimatus est metu?

Was he not killed with Fear?

B. Nautæ affuevere monstris. Ibi commoratus paulisper, volvit se per margines totius navis, inde dilapsus per medios foros evanuit. Sub meridiem tempestas cepit incrudescere magis ac magis. Vidistine Alpes unquam?

Sailors are used to strange Things. There staying a little while, it rolled itself along the Edges of the whole Ship, after that slipping through the Middle of the Decks, it vanished away. About Noon the Storm began to rage more and more. Have you seen the Alps ever?

A. Vidisti.

I have seen them.

B. Illi montes sunt verrucæ, si conferantur ad undas maris. Quoties tollebamur in altum, licuisset contingere lunam digito. Quoties demittebamur, videbamur recte in tartarâ terra debiscenti.

Those Mountains are Mole-Hills, if they be compared to the Waves of the Sea. As oft as we were lifted up on high, one might have touched the Moon with a Finger. As oft as we were let down, we seemed to go directly into Hell, the Earth gaping.

A. O insanos qui credunt se mari!

O mad Folks, who trust themselves to the Sea!

B. Nautis luctantibus frustra cum tempestate, tandem nauclerus totus pallens adiit nos.

The Sailors struggling in vain with the Tempest, at length the Master all pale came to us.

A. Is

A. Is pallor præsa- That *Paleness* presages
git aliquod magnum some great Evil.
malum.

B. Amici, inquit, Friends, saith he, I have
desii esse dominus mea ceased to be Master of my
navis; venti vicere; Ship; the Winds have con-
reliquum est ut collo- quered; it rem ins that we
cemus nostrum spem in place our Hopes in God;
Deo; et quisque pa- and every one prepare him-
ret se ad extrema. self for Extremities.

A. O concionem O Speech truly Scythi-
vere Scythicam! an!

B. Autem in primis, But first quoth he, the
inquit, navis est exo- Ship is to be unloaded; to
neranda, sic necessitas Necessity commands, a hard
jubet, durum telum: Weapon: It is better to
Præstat consulere vi- take Care of Life, with the
tæ, dispendio rerum; Loss of Goods, than to perish
quam interire simul together with our Goods.
cum rebus. Veritas Truth persuaded; very many
persuasit: plurima Vessels full of precious
vasa plena preciosis Wares were thrown into the
mercibus projecta sunt Sea.
in mare.

A. Hoc erat vere This was truly to make
facere jacturam. Loss.

B. Quidam Italus A certain Italian was
aderat, qui egerat le- there, who had been Em-
gatum apud regem bassador with the King of
Scotiæ, huic erat scri- Scotland; he had a Box full
nium plenum argenteis of silver Vessels, Rings,
vasis, annulis, panno, Cloth, and Silk Cloaths.
ac sericis vestimentis. A. Nolebat

A. Nolebat *is de-* Would not *he* compound
tidere cum mari? *with the Sea?*

B. Non, *sed* cupiebat No, *but* he desired *either*
aut perire cum suis a- to perish *with his beloved*
mici opibus, aut ser- Riches, *or to be saved to-*
vari simul cum illis; *gether with them; therefore*
itaque refragabat. *he refused.*

A. Quid dixit nau- What *said* the Master?
clerus?

B. Liceret tibi per You might *for us*, quoth
nos, inquit ille, pe- *he*, perish *alone* with your
rire solum cum tuis; Things; *but it is not fit that*
sed non æquum est, ut we all *should be endangered*
nos omnes periclitemur for the Sake of your Box,
causa tui serinii, alio- *otherwise we will throw you*
que dabimus te præ- headlong *into the Sea, toge-*
cipitem in mare una ther *with your Box.*
cum serinio.

A. Orationem vere A Speech *truly* Sailors-
nauticam! *like!*

B. Sic *Italus* quoque So *the Italian* too made
fecit jacturam, precans Lots; *wishing many evil*
multa mala superis et Things to those above and
interis, quod credidit below, *that he had trusted*
set suam vitam tam his Life to so barbarous an
barbaro elemento; Element: *A little after the*
paucis post venti facti Wind made *nothing milder*
nihil mitiores n. stris by our Present, *broke the*
muneribus, rupere fu- Ropes, *tore away the Sails.*
nes, disjecere vela.

A. O calamitatem! O Calamity!

B. Ibi rursus nauta There *again* the Sailor
adit nos. *comes to us.*

A. Concionaturus? To make a Speech?

B. Salutat. *Amici,* He salutes us. *Friends,*
 inquit, *tempus* hortatur ut unusquisque *says he, the Time* exhorts
commendet se Deo, ac himself to God, and prepare
præparet se morti. Ro- himself for Death. Being
 gatus a quibusdam asked by some not unskilled
non imperitis nauticæ in the sailing Business, for
 rei, ad quot horas how many Hours he believed
crederet se posse tueri he could maintain the Ship,
navem, negavit se he denied that he could
posse polliceri quid- promise any Thing, but that
quam, sed non posse he could not above three
ultra tres horas. Hours.

A. Hæc concio erat This Speech was even
 etiam durior priore. harder than the former.

B. Ubi locutus est When he had said this,
 hæc, jubet omnes fu- he orders all the Ropes to
 nes incidi, ac malum be cut, and the Mast to be
 incidi ferra, usque ad cut with a Saw, close by the
 thecam, cui inseri- Case, into which it is put,
 tur, ac devolvi simul and to be tumbled together
 cum antennis in mare. with the Sail Yards into the
 Sea.

A. Cur hoc? Why this?

B. Quia velo sub- Because the Sail being
 lato aut lacero, erat taken away or torn, it was
 oneri, non usui; tota a Burden, not of Use; all
 spes erat in clavo. our Hope was in the Helm.

A. Quid interea What in the mean Time did
 vectores? the Passengers?

B. Ibi

B. Ibi vidisses miseram faciem rerum. Nautæ, canentes salve regina, implorabant virginem matrem, appellantes eam stellam maris, reginam cæli, dominam mundi, portam salutis, ac blandientes illi multis aliis titulis, quos sacra literæ nufquam tribuunt illi.

There you would have seen a miserable Face of Things. The Sailors, singing God save you O Queen, implored the Virgin Mother, calling her the Star of the Sea, the Queen of Heaven, Lady of the World, Harbour of Safety, and flattering her with many other Titles which the Holy Scriptures no where attribute to her.

A. Quid illi cum mari, quæ nunquam navigavit, opinor?

What has she to do with the Sea, who never sailed, I believe?

B. Venus olim agebat curam nautarum, quia credebatur nata ex mari; quoniam ea desit curare, virgo mater est suffecta huic matri, non virgini.

Venus formerly took Care of the Sailors, because she was believed to be born of the Sea; because she has ceased to take Care, the Virgin Mother is substituted to this Mother, not a Virgin.

A. Ludis.

You banter.

B. Nonnulli procumbentes in tabulas adorabant mare, effundentes quicquid olei erat in undas, blandientes illi non aliter quam solemus irato principi.

Some falling down upon the Boards, worshipped the Sea, pouring whatsoever Oil there was into the Waves, flattering it no otherwise than we use to do an angry Prince.

A. Quid

NAUFRAGIUM.

A. Quid aiebant? What did they say?

B. O clementissimum mare! O generosissimum mare! O formosissimum mare! O most merciful Sea! O most noble Sea! O most rich Sea! grow mild, *save us.* They sang many Things of this Kind to the deaf Sea.

A. Ridicula superstitio! Quid alii? Ridiculous Superstition! What did others?

B. Quidam nihil aliud quam vomebant, plerique nuncupabant vota. Aderat quidam Anglus, qui promittebat aurum montes virginis Walsinghamæ, si attigisset terram vivus. Alii promittebant mola ligno crucis, quod esset in tali loco, alii rursus quod esset in tali loco. Idem factum est de virgine Maria, quæ regnat in multis locis, et putant votum irritum, nisi exprimas locum. Some did nothing else than vomit, most put up Vows. There was present a certain Englishman, who promised golden mountains to the Maid of Walsingham, if he touched Land alive. Others promised many Things to the Wood of the Cross, which was in such a Place, others again to that which was in such a Place. The same was done as to the Virgin Mary, who reigns in many Places, and they think the Vow to no Purpose, unless you express the Place.

A. Ridiculum! Ridiculous! as tho' the quasi divi non habitant in cælis. Saints do not dwell in the Heavens.

B. Erant qui promitterent se fore Carthusianos. There were who promised that they would be *thusanos.*

ebusianos. Erat unus qui polliceretur se aditurum Jacobum, qui habitat Compostellæ, nudis pedibus etcapite, corpore tantum tecto ferrea lorica, ad hæc, emendicato cibo.

Carthusians. There was one who promised that he would go to James, who dwells at Compostella, bare Foot and Head, with his Body only covered with an Iron Coat of Mail, besides this, begging his Meat.

A. Nemo meminit Christophori?

Did nobody mention Christopher?

B. Audivi unum non sine risu, qui clara voce, ne non exaudiretur, polliceretur Christophoro, qui est Lutetæ in summo templo, mons verius quam statua, cereum tantum quantus esset ipse. Cum vociferans hæc quantum poterat, inculcaret identidem; qui forte astabat proximus, notus illi, tetigit eum cubito, ac submonuit, Vide quid pollicearis, nam tiam si facias auctionem omnium tuarum rerum, non fueris solvendo. Tum ille inquit voce jam pressiore, videlicet, ne Christophorus exaudiret, Face, fatue; an credis me loqui ex animo? Si semel con-

I heard one not without smiling, who with a clear Voice, lest he should not be heard, promised Christopher, who is at Paris on the Top of a Church, a Mountain more truly than a Statue, a Wax Candle, as big as he was himself. When bawling out this as hard as he could, he inculcated it now and then; he that by Chance, stood next, known to him, touched him with his Elbow, and advised him, Have a Care what you promise, for though you make an Auction of all your Goods, you'll not be able to pay. Then he says with a Voice now lower, to wit, lest Christopher should hear, Hold your Tongue, you Fool; do you think I speak from my Heart? If once I touch
tigero

tigero terram, non daturus sum ei sebaceam candelam.

Land, I'll not give him a Tallow Candle.

A. O crassum ingenium! suspicor fuisse Batavum.

O gross Wit! I suspect he was a Dutchman.

B. Non, sed erat Zelandus.

No, but he was a Zealander.

A. Miror Paulum Apostolum venisse nulli in mentem, qui navigavit ipse olim, et, nave fracta, defilierit in terram, nam is haud ignarus mali didicit succurrere miseris.

I wonder that Paul the Apostle came into nobody's Mind, who sailed himself formerly, and, the Ship being wrecked, leaped out upon Land: For he not being ignorant of Evil has learnt to succour the miserable.

B. Erat nulla mentio Pauli.

There was no Mention of Paul.

A. Precabantur interim?

Did they pray in the mean Time?

B. Certatim. Alius canebat, salve regina; alius, credo in Deum. Erant qui habebant quasdam peculiare preculas, non dissimiles magicis, adversus pericula.

Hardly. One sung, God save you O Queen; another, I believe in God. There were who had some peculiar Prayers, not unlike magical ones, against Dangers.

A. Ut religiosos afflictio facit! Secundis rebus, nec Deus

How religious Affliction makes us! In Prosperity, neither God nor Saint comes

NAUFRAGIUM.

11

nec divus venit in mentem: Quid tu interea? nuncupabas vota nulli divorum? into our Mind: *What did you in the mean Time? Did you make Vows to none of the Saints?*

B. Nequaquam.

Not at all.

A. Cur ita?

Why so?

B. Quia non pacifcor cum divis. Nam quid est aliud, quam contractus juxta formulam? Do si facias, aut faciam si facias. Dabo cereum, si enatem; ibo Romam, si serves.

Because I do not bargain with the Saints. For what is it else than a Contract according to Form? I give if you would do, or I will do if you would do I will give you a Wax Candle if I swim out; I will go to Rome, if you save me.

A. At implorabas præsidium alicujus divi?

But you implored the Protection of some Saint?

B. Ne id quidem.

Not that indeed.

A. Quamobrem?

Why?

B. Quia cælum est spatiosum. Si commendaro meam salutem cui divo, puta Sancto Petro, qui fortasse audiet primus, quod aſſet oſtio; priusquam ille conveniat Deum, priusquam exponat causam, ego jam periero.

Because Heaven is spacious. If I recommend my Safety to any Saint, suppose to Saint Peter, who perhaps will hear first, because he stands at the Door; before he goes to God, before he declares my Case, I am already ruined.

A. Quid faciebas igitur?

What did you do then?

B. Adi-

B. Adibam recte Patrem ipsum, dicens, *Noster pater, qui es in coelis. Nemo divorum audit citius illo, aut donat libentius quod petitur.*

I went directly to the Father himself, saying, *Our Father, which art in Heaven. None of the Saints bears sooner than he, or gives more willingly what is asked.*

A. Sed interea non conscientia reclamabat tibi? *Non verbaris appellare eum patrem, quem offenderas tot sceleribus?*

But in the mean Time, did not your Conscience cry out against you? *Were you not afraid to call him Father whom you had offended with so many Crimes?*

B. Ut dicam ingenuè, conscientia deterrebatur nonnihil; sed mox recipiebam animum, cogitans ita mecum; est nullus pater tam iratus filio, quin si videat eum periclitantem in torrente ac lacu, ejiciat arreptum capillis in ripam. Inter omnes nullus agebat se tranquillius quam quædam mulier, cui erat infantulus in sinu, quem lactabat.

That I may speak ingenuously, my Conscience did terrify me a little; but by and by I recovered my Courage, thinking thus within myself; *There is no Father so angry with a Son, but if he see him in Danger in a Torrent, or Lake, he would throw him out, taken by the Hair, upon the Bank. Amongst all none behaved himself more quietly than a certain Woman who had a Child in her Bosom which she suckled.*

A. Quid illa?

What did she?

B. Sola nec vociferabatur, nec flebat, nec pollicitabatur:

She alone neither bawled, nor wept, nor promised: Only embracing her
tantum

*tantum complexa pu-
ellum precabatur ta-
cite, Interea, dum na-
vis illideretur vado sub-
inde, naclerus metuens
ne tota solveretur,
cinxit eam rudentibus
a prora, et a puppi.*

*Child, she prayed silently,
In the mean Time, whilst
the Ship was knocked against
the Bottom now and then,
the Master fearing lest it
should be all broke, begirt it
with Cables at the Head,
and at the Stern.*

A. O misera præ-
sidia!

O miserable Helps!

B. Interim exoritur
senex sacrificus, sexa-
ginta annos natus, no-
men erat Adamus: is
abjectis vestibus usque
ad indusum, abjectis
etiam ocreis, et calceis,
jussit, ut omnes para-
remus nos itidem ad
natandum. Atque ita
stans in medio navis,
concionatus est nobis
ex Gerson quinquē
veritates de utilitate
confitendi; hortatus
omnes, ut quisque præ-
pararet se et vitæ et
morti. Aderat et qui-
dam Dominicanus.
Confessi sunt his qui
volebant.

In the mean Time starts
up an aged Priest, sixty
Years old, his Name was
Adam: He having cast off
his Cloaths to his Shirt,
having cast off likewise his
Leather Stockings and
Shoes, bade us all prepare
ourselves in like Manner
to swim. And so standing
in the Middle of the Ship,
he preached to us out of
Gerson the five Truths con-
cerning the Usefulness of
confessing: exhorting all,
that every one should pre-
pare himself both for Life
and Death. There was
present also a certain Domi-
nican. They confessed to
those that would,

A. Quid tu?

What did you?

B. Ego videns om-
nia plena tumultus,

I seeing all Places full of
Tumult, confessed silently.

con-

confessus sum tacite Deo, damnans apud eum meam injustitiam, et implorans ejus misericordiam.

to God, condemning before him my Unrighteousness, and imploring his Mercy.

A. Quo migraturus, si perisses sic?

Whither would you have gone, if you had died so?

B. Committebam hoc Deo judici. Nam neque volebam esse iudex mei ipsius: tamen quædam bona spes interim habebat meum animum. Dum hæc aguntur, nauta redit ad nos lachrymabundus. Quisque paret se, inquit. nam navis non erit usui nobis ad quartam partem bonæ. Nam jam convulsa aliquot locis, hauriebat mare. Paulo post, nauta renuntiabat nobis, se videre procul sacram turrim, adhortans ut imploreremus auxilium divi, quisquis esset præses ejus templi. Omnes procumbunt, et orant ignotum divum.

I left this to God my Judge. For neither would I be the Judge of myself: Yet some good Hopes in the mean Time possessed my Mind. Whilst these Things are doing, the Sailor returns to us weeping. Let every one prepare himself, says he, for the Ship will not be of Use to us for a fourth Part of an Hour. For now being broken in several Places, it lets in the Sea. A little after the Sailor tells us, that he saw far off a sacred Turret, advising that we should implore the Assistance of the Saint, whosoever was the President of that Church. All fall down, and pray to the unknown Saint.

A. Si compellassetis nomine, fortassis audisset.

If you had spoke to him by his Name, perhaps he would have heard you.

B. Erat.

B. *Erat ignotum.* It was *unknown.* In
Interim *naucerus* the mean Time the Ma-
dirigit *navem* (jam *ster* steers the Ship (now
laceram, jam *combi-* torn, now drinking in the
bentem undas *undi-* Waters on all Sides, and
que, ac *plane* dilap- plainly ready to fall in
suram, *ni* fuisset *suc-* Pieces, *unless* it had been
cincta rudentibus,) *eo* girt with cables,) *thither* as
quantum potest. much as he can.

A. *Dura conditio* A hard Condition of
rerum. Affairs.

B. *Profecti sumus* We advanced so far,
eo ut incolæ ejus loci that the Inhabitants of
prospicerent nos pe- that Place saw us in Dan-
riclitantes; ac pro- ger; and running out in
currentes cateruatim Companies to the Edge
in extremum littus, of the Shore, *with their*
togis sublati, ac ga- Coats lifted up, and Hats
leris impositis in lan- put upon Lances, they
ceas, invitabant ad invited us to them; and
sefe; ac brachiis jac- with their Arms tossed up
tatis in cœlum, signi- towards Heaven, signified
ficabant se deplorare that they lamented our
nostram fortunam. Fortune.

A. *Expecto quid* I wait to know what
evenierit. happened.

B. *Jam mare occu-* Now the Sea had seiz-
paverat totam navim, ed the whole Ship, that
ut futuri essemus ni- we were like to be no
bilo tutiores in navi safer in the Ship than in the
quam in mari. Sea.

A. *Heic confugien-* Here you were to fly to the
dum erat ad sacram holy anchor.
anchoram. B. Imo

B. Imo, *ad* miseram. *Nautæ* exonerant *scapham* aqua, ac demittunt in mare. Omnes conantur conjicere se in hanc, nautis reclamantibus magno tumultu, *scapham* non esse capacem tantæ multitudinis; quisque arriperet sibi quod posset ac nataret. Res non patiebatur lenta consilia, alius arripit remum, alius contum, alius alveum, alius situlam, alius tabulam: ac quisque nitentes suo præsidis, committunt se fluctibus.

Nay, to the miserable one. *The Sailors* empty the Boat of the Water, and let it down into the Sea. All endeavour to throw themselves into it, the Sailors remonstrating against it with great Tumult, that the Boat was not capable of so great a Number; that every one should take to himself what he could and swim. *The Thing* did not admit slow Counsels; one takes an Oar, another a Boat-Hook, another a Sink, another a Bucket, another a Board; and every one resting upon their Security commit themselves to the Waves.

A. Quid interim accidit illi mulierculæ, quæ sola non ejulabat?

What in the mean Time happened to that poor Woman, who alone did not cry out?

B. Illa pervenit prima omnium ad littus.

She came first of all to the Shore.

A. Quî potuit?

How could she?

B. Imposueramus eam repandæ tabulæ; et alligaveramus sic, ut non posset facile decidere; didi-

We had sat her upon a bent Board, and had tied her so, that she could not easily fall off; we gave her a Board in her Hand, which

mus

NAUFRAGIUM.

17

mus illi tabellam in manum, qua uteretur vice remi; ac precantes bene, exposuimus in fluctus, protundentes conto, ut abesset a navi, unde erat periculum; illa tenens infantulum laeva, remigabat dextra. she might use instead of an Oar, and wishing her well, we placed her upon the Waves, thrusting her forward with a Pole, that she might be at a Distance from the Ship, from whence there was Danger: She holding her Child with her left hand, rowed with her right.

A. O virginem!

O stout Lass!

B. Dum jam nihil superesset, quidam avulsit ligneam statuum virginis matris, jam putrem, atque excavatam a foricibus et complexus eam coepit natare.

When now nothing remained, one pulled down a wooden Image of the Virgin Mother, now rotten, and hollowed by the Rats, and embracing it, began to swim.

A. Pervenit scapha incolumis?

Did the Boat get safe?

B. Nulli periere prius.

None were lost sooner.

A. Quo malo fato id factum est?

By what ill Fate happened that?

B. Priusquam posset liberare se a magna navi, subversa est illius vacillatione.

Before it could deliver itself from the great Ship it was overset by its tottering.

O male factum! quid tum?

O ill done! what then?

B. Ego

B. Ego, dum consulo aliis, pene perieram.

I, whilst I take Care of others, had well nigh perished.

A. Quo pacto?

After what Manner?

B. Quia nihil supererat aptum natationi.

Because nothing was left fit for swimming.

A. Illic subera fuisse usui.

There Cork would have been of Use.

B. In eo articulo rerum, maluissem vile suber, quam aureum candelabrum. Tandem venit in mentem circumspectanti, de ima parte mali; quoniam non poteram eximere eam solus, adfisco socium: ambo innixi huic committimus nos mari, sic ut ego tenerem dextrum cornu, ille laevum. Dum jactamur sic, ille sacrificus, nauticus concionator, iniecit se medium in nostros humeros: erat autem ingenti corpore. Exclamamus, quis ille tertius? is perdet nos omnes; ille contra inquit placide, sitis bono animo, est spatii, Deus aderit nobis.

In that Juncture of Affairs, I had rather have had mean Cork than a Golden Candlestick. At last it came into my Mind, as I was looking about, to think of the low Part of the Mast; because I could not get it out alone, I take a Companion: We both leaning upon that, commit ourselves to the Sea, so that I held the right End, he the left. Whilst we were tossed about so, that Priest, the Sea Chaplain, threw himself in the Middle upon our Shoulders. And he was of a huge Body. We cry out, Who's that third? He will ruin us all: He, on the other Hand, says smoothly, Be of good Courage, there is Room enough, God will be with us.

A. Cur

A. Cur ille cœpit
esse nator tam sero?

Why did he begin to be a
Swimmer so late?

B. Imo futurus erat
cum Dominicano in
scapha; nam omnes
deferabant hoc honoris
illi; sed quanquam
confissi erant invicem
in navi, tamen obliti
nescio quid circum-
stantiarum confitentur
rursus in ora navis, et
alter imponit manum
alteri; interim sca-
pha perit; nam Ada-
mus narravit hæc
mibi.

Nay, he should have been
with the Dominican in the
Boat; for all gave this Ho-
nour to him; but although
they had confessed to one a-
nother in the Ship, yet hav-
ing forgot I do not know
what Circumstances, they
confess again upon the Edge
of the Ship; and one lays
his Hand upon the other;
in the mean Time the Boat
is lost; for Adam told this
to me.

A. Quid actum est
de Dominicano?

What became of the Do-
minican?

B. Is, ut idem nar-
rabat, implorata ope
divorum, abjectis ve-
stibus, commisit se nu-
dum natationi.

He, as the same told me,
having implored the Help of
the Saints, having cast off
his Cloaths, committed him-
self naked to Swimming.

A. Quos divos in-
vocabat?

What Saints did he in-
voke?

B. Dominicum, Tho-
mam, Vincentium;
sed confidebat impri-
mis Catharinæ Senesi.

Dominick, Thomas, Vin-
cent; but he trusted chiefly
in Catharine of Sens.

A. Christus non
veniebat illi in men-
tem?

Did not Christ come into
his Mind?

B

B. Ita

B. Ita *sacrificus* So the Priest told me.
narrabat.

A. Enataffet *melius* He would have swam
si non abjecisset sa- out better, if he had not
cram cucullam; ea de- thrown off his holy Cowl;
posita, quî potuit Ca- that being put off, how
tharina Senefis ag- could Catherine of Sens
noscere eum? Sed know him? But go on to
perge narrare de te. tell of yourself.

B. Dum *volvemur* adhuc *juxta na-* While we were rolling
vim volventem se huc as yet nigh the Ship
atque illuc arbitrio rolling itself hither and
fluctuum, clavus fran- thither, at the Pleasure of
gebat ejus femur, qui the Waves, the Helm
tenebat lævum cornu: broke his Thigh who held
sic ille revulsus est. the left End. So he was
Sacrificus precatus il- knocked off. The Priest
li æternam requiem, wishing him eternal Rest,
successit in locum il- succeeded in his Place,
lius, adhortans me, advising me, that I should
ut tuerer meum cornu take Care of my End with
magno animo ac mo- great Courage, and move
verem pedes strenue. my Feet strenuously. In
Interim potabamus the mean Time we drank
multum falsæ aquæ. much salt Water. Nep-
Neptunus temperave- tune had mixed for us not
rat nobis non tantum only a salt Bath, but also
falsum balneum, sed a salt Drink, tho' the Priest
etiam falsam potionem; shewed a Remedy for that
quanquam sacrificus Thing.
monstabat remedium
ei rei.

A. Quid obsecro? What I beseech you?

B. Quo-

B. Quoties unda
occurreret nobis, ille
opposuit occipitium
ore clauso.

As oft as a Wave met
us he opposed the back part
of his Head with his Mouth
shut.

A. Narras mihi
strenuum senem.

You tell me of a stout old
Fellow.

B. Ubi natantes sic
aliquamdiu, promo-
vissemus jam nonni-
hil, sacrificus, quo-
niam erat miræ proce-
ritatis, inquit, es de
bono animo; sentio
vadum. Ego, non
ausus sperare tantum
felicitatis, inquam, ab-
sumus longius a lit-
tore, quam ut va-
dum sit sperandum.
Imo, inquit, sentio
terram pedibus; est,
inquam, fortassis ali-
quod e scriniis, quod
mare devolvit huc;
Imo, inquit, sentio
plane terram sculptu
digitorum. Cum na-
tassemus adhuc ali-
quamdiu, ac sentiret
vadum rursus, tu fac
inquit, quod videtur
tibi optimum factu,
ego cedo tibi totum
malum, et credo me
vado, simulque ex-
pectato decessu fluc-

When swimming thus
some Time, we had ad-
vanced now something,
the Priest, because he was
of wonderful Tallness,
says, be of good Courage,
I feel the Bottom. I, not
daring to hope for so
much Happiness, say, we
are farther from the
Shore, than that the Bot-
tom is to be hoped for.
Nay, says he, I perceive
Earth with my Feet.
It is, say I, perhaps some
of the Boxes, which the
Sea has tumbled hither:
Nay, says he, I perceive
plainly the Earth with the
Scratching of my Toes.
When we had swam as yet
some Time, and he per-
ceived the Bottom again,
Do you, saith he, what
seems to you best to be
done, I give you the whole
Mast, and trust myself
to the Bottom, and at
the same Time having wait-
ed the going in of the

tuum, sequutus est pedibus quanto cursu potuit. Rursus undis accedentibus complexus utrumque genu utraque manu, obnitatur fluiui, occultans sese sub undis, quemadmodum mergi et anates solent; rursus fluiui abeunte, promicabat & currebat. Ego videns hoc succedere illi, sum imitatus. Stabant in arena, qui fulciebant se adversus impetum undarum, præ longis hastilibus porrectis inter se, robusti viri, et assueti fluctibus, sic ut ultimus porrigeret hastam adnatis; ea contacta, omnibus recipientibus se ad littus, pertraheretur tuto in siccum. Aliquot servati sunt hac ope.

Waves, he followed on his Feet with as great Pace as he could. Again the Waves coming on, embracing both Knees with both Hands, he opposed the Wave, hiding himself under the Water, as your Sea Gulls and Ducks use to do; again the Wave going back, he sprang out and ran. I seeing this succeed with him, imitated it. There stood on the Sand, who propped themselves against the Force of the Waves, with long Poles stretched between them, strong Men, and used to the Waves, so that the last held a Pole to him that swam towards him; that being touched, all betaking themselves to the Shore, he was drawn safely on dry Ground. Some were saved by this Means.

A. Quot?

How many?

B. Septem. Verum duo ex his soluti sunt tepore, admoti igni.

Seven: But two of these fainted away with the Warmth, being set by the Fire.

A. Quot eratis in navi?

How many were you in the Ship?

B. Quin-

B. Quinquaginta *Fifty eight.*
oſto.

A. O ſævum mare! ſaltem fuiſſet contentum decimis, quæ ſufficiunt ſacerdotibus; reddidit tam paucos ex tanto numero? *O cruel Sea! at leaſt it might have been content with the Tythes, which ſuffice the Priests; did it return ſo few out of ſo great a Number?*

B. Ibi experti ſumus incredibilem humanitatem gentis, ſuppeditantis nobis omnia mira alacritate, hoſpiti-um, ignem, cibum, veſtes, viaticum. *There we experienced the incredible Humanity of the Nation, furniſhing us with all Things with wonderful Chearfulneſs, Lodging, Fire Meat, Cloaths, Proviſions, for our Way home.*

A. Quæ gens erat? *What Nation was it?*

B. Hollandica. *Holland.*

A. Nihil humanius iſta, cum tamen cincta ſit feris nationibus. Non repetes Neptunum poſtea, opinor. *There is none more civil than that, tho' yet it be ſurrounded with ſavage Nations. You will not go again to Sea hereafter, I ſuppoſe.*

B. Non niſi Deus adimat ſanam mentem mihi. *Not unleſs God take away my Wits from me.*

A. Et ego malim audire tales fabulas quam experiri. *And I had rather hear ſuch Stories than know them by Experience.*

ERASMI
COLLOQUIA SELECTA.

DIVERSORIA.

A. CUR ita visum est ple-
risque commorari bi-
dum aut triduum
Lugduni? Ego ingres-
sus iter semel, non con-
quiesco, donec perve-
nero quo constitui.

WHY does it seem
good to most People
to stay two Days or three
at Lyons; I having entered
upon a Journey once, do not
rest, till I come whither I
designed.

B. Imo ego admi-
ror quenquam posse
avelli illinc.

Nay I wonder that any
one can be got from thence.

A. Quamobrem
tandem?

What for at length?

B. Quia illic est
locus unde socii Ulys-
sis non poterant avelli;
illic Sirenes. Nemo
tractatur melius suæ
domi, quam illic in
pandocheo.

Because there is the Place
from whence the Companions
of Ulysses could not be drawn
away; there are the Sirens.
No body is treated better at
his own Home, than there
in an Inn.

A. Quid sic?

What is done?

B. Aliqua mulier
astabat mensæ semper,

Some Woman stood by
the Table always to divert
quæ

quæ exhilararet convivās facietis ac leporibus. Primum mater familias adibat, quæ salutabat, jubens nos esse hilares, et boni consulere quod apponeretur. Filia succedebat huic, elegans mulier, moribus ac lingua adeo festivis, ut posset exhilarare Catonem ipsum. Nec confabulantur ut cum ignotis hospitibus, sed velut cum olim notis et familiaribus.

the Company with Wit and Drollery. First, the good Woman of the House came to us, who saluted us, bidding us be merry, and take in good Part what was set before us. The Daughter succeeded her, a neat Woman, of Humour and Tongue, so merry, that she might divert Cato himself. Nor do they talk as with unknown Guests, but as with People formerly known to them, and familiar Friends.

A. Agnosco humanitatem Gallicæ gentis.

I perceive the Civility of the French Nation.

B. Quoniam autem illæ non poterant adesse semper, quod munia domestica essent obeunda, ac reliqui convivæ consalutandi, quædam puella adstabat continenter, instructa ad omnes jocosa. Una erat satis excipienda omnium jaculis: hæc sustinebat fabulam, donec filia rediret; nam mater erat natu grandior.

But because they could not be present always, because the Business of the House was to be minded, and the rest of the Guests to be saluted, a certain Girl stood by constantly furnished for all Jest. She alone was sufficient to receive all their Darts; She kept up the Farce, till the Daughter returned; for the Mother was elderly.

A. Sed qualis erat apparatus tandem?

But what was your Provision at last; for the

*nam venter non exple-
tur fabulis.*

*Belly is not filled with
Tales.*

*B. Profectu lautus,
ut ego mihi or illos posse
accipere hospites tam
vili: rursus convivio
peracto, alunt homi-
nem lepidis fabulis, ne
quid tædii obrepat.
Videbar mihi esse do-
mi, non peregre.*

*Truly dainty, that I
wonder that they can en-
tertain Guests so cheap: A-
gain the Feast being ended,
they treat a Man with pret-
ty Stories, lest any Thing
of Weariness should creep up-
on him. I seemed to myself
to be at home, not abroad.*

*A. Quid factum est
in cubiculis?*

*What was done in the
Chambers?*

*B. Illic aderant ali-
quot puellæ nusquam
non, ridentes, lascivi-
entes, lusitantes: ultro
rogabant, si habuerimus
quid vestitum sordida-
rum, lavabant eas, ac
reddebant. Quid mul-
tis? Videbamus nihil
illic præter puellas ac
mulieres, nisi in sta-
bulo, quanquam puel-
læ irrumpebant erhuc
frequenter. Complec-
tuntur abeuntes, ac di-
mittunt tanto affectu,
quasi omnes essent fra-
tres, aut propinquæ
cognitionis.*

*There were some Girls
every where, laughing,
wantoning, playing: Of
their own Accord they
asked us, if we had any
foul Cloaths, they washed
them, and gave us them
again. What needs many
Words? We saw nothing
there besides Girls and Wo-
men, but in the Stable, al-
tho' the Girls broke in too
hither frequently. They
embrace Men departing, and
dismiss them with so much
Affection as if they all
were their Brothers, or of
near Relation.*

*A. Fortassis isti
mores decent Gallos:*

*Perhaps those Man-
ners become the French:*

more

mores Germaniæ ar- *The Manners of Germany*
vident mihi magis ut- *please me more, as being*
pote masculi. *masculine.*

B. Nunquam con- It never happened to me
 tigit mihi videre Ger- to see Germany: Where-
 maniam: quare, quæ- fore, I pray you, do not
 so te, ne graveris com- think much to relate after
 memorare, quibus mo- what Manner they entertain
 dis accipiant hospitem. a Guest.

A. Nescio an sit I know not whether
 ubique eadem ratio there be every where the
 tractandi: Narrabo same Manner of Trea-
 quod ego vidi. Ne- ment. I will tell what I
 mo salutat advenien- have seen. Nobody sa-
 tem, ne videantur am- lutes a Man upon his
 bire hospitem. Num coming, lest they should
 existimant id sordi- seem to court a Guest. For
 dum, et indignum they think that mean, and
 Germanicæ severitate. unworthy of the German
 Ubi in clamaveris diu, Gravity. When you have
 tandem aliquis profert called a long Time, at last
 caput per fenestram æ- some body puts his Head
 stuarii (nam degunt in through the Window of a
 his fere usque ad æsti- Stove (for they live in
 vum solstitium). non them almost till the Sum-
 aliter quam testudo mer Solstice) no otherwise
 prospicit e testa. Is than a Snail looks out of
 est rogandus, an liceat its Shell. He is to be ask-
 diversari illic. Si non ed, whether you may inn
 renuit, intelligis locum there. If he does not re-
 dari: demonstrat fuse, you understand a Place
 manu mota, roganti- is allowed you. He shews
 bus ubi sit stabulum. with his Hand moved, to
 Illic licet tibi tractare those that ask where the Sta-
 tnum equum tuo mo- ble is. There you may ma-
 re, nam nullus famulus nage your Horse after your

B 5

admoveat

admovet manum. Si
est celebrius diversori-
um, ibi famulus com-
monstrat stabulum, at-
que etiam locum mini-
me commodum equo.
Nam servant commo-
diora venturis præser-
tim nobilibus. Si cau-
seris quid, audis sta-
tim, Si non placet
quære aliud diversori-
um. Præbent fœnum
in urbibus ægre et
parce, nec vendunt
multo minoris, quam
avenam ipsam. Ubi
consultum est equo,
commigras totus in
hypocaustum, cum o-
creis, sarcinis, luto.
Id est unum commune
omnibus.

Manner. For no Servant
puts to a Hand. If it be
a famous Inn, there a Ser-
vant shews the Stable, and
also a Place not at all con-
venient for a Horse. For
they keep the more conve-
nient for those that are to
come, especially Noblemen.
If you find fault with any
Thing, you hear presently,
If it do not please you, seek
another Inn. They afford
you Hay in the Cities with
Difficulty, and very sparing-
ly, nor do they sell it for
much less than Oats them-
selves. When Provision is
made for your Horse, you
go altogether into a Stove,
with your Boots, Baggage,
Dirt. That is one common
to all.

B. Apud Gallos de-
signant cubicula, ubi
exuant sese, exter-
gant, calefaciant, aut
quiescant etiam, si li-
beat.

Among the French they
shew People Chambers,
where they may strip them-
selves, wipe, warm them-
selves, or rest too, if they
please.

A. Hic nihil tale.
In hypocausto exuis
ocreas, induis calceos.
Si vis, mutas indusi-
um; suspendis vestes
madidas pluvia juxta
hypocaustum; ipse

Here's no such Thing. In
the Stove you put off your
Boots, put on Shoes. If you
will, you change your Shirt;
you hang up your Cloaths,
wet with rain, nigh the
Stove; you place yourself
admoves

admove te ut sicce-
ris. *Est et aqua pa-
rata, si libeat, lavare
manus; sed ita mun-
da plerumque, ut alia
aqua sit quaerenda ti-
bi, qua abluas eam
lotionem.*

by it, that you may dry.
*There is also Water ready,
if you please to wash your
Hands; but so clean for the
most Part. that other Water
is to be sought by you, with
which you may wash off
that Washing.*

B. Laudo viros ef-
fœminatos nullis deli-
ciis.

I commend the Men ef-
feminated with no Delica-
cies.

A. Quod si tu appu-
leris ad quartam horam
a meridie, tamen non
cænabis ante nonam
et nonnunquam deci-
mam.

But if you arrive at the
fourth Hour after Noon,
yet you will not sup be-
fore the ninth, and some-
times the tenth.

B. Quamobrem?

What for?

A. Apparant nihil,
nisi videant omnes,
ut ministrent omnibus
eadem opera.

They provide nothing,
unless they see all, that they
may serve all with the
same Trouble.

B. Quærunt com-
pendium.

They seek the shortest
Way.

A. Tenes. Itaque
frequenter octoginta
aut nonaginta conve-
niunt in idem hypo-
caustum, pedites, equi-
tes, negociatores, nau-
tae, aurigæ, agricolæ,
pueri, sœminæ, sani,
ægroti.

You have it. Where-
fore frequently eighty or
ninety meet in the same
Stowe, Footmen, Horse-
men, Tradesmen, Sailors,
Coachmen, Husbandmen,
Boys, Women, sound Folks,
sick Folks.

B. *Isthuc est vere* That is really living in
cœnobium. common.

A. *Alius ibi pectit* One there combs his
caput, alius abstergit Head, another wipes off
sudorem, alius repur- Sweat, another cleans his
gat perones aut ocreas, Winter Shoes, or Boots, an-
alius eructat allium. other belches up Garlick.
Quid multis? Est non What needs many Words?
minor confusio ibi lin- There is no less Confusion
guarum et personarum there of Tongues and Per-
quam olim in turri sons, than formerly in the
Babel. Quod si con- Tower of Babel. But if
spexerint quem pere- they see any one of a fo-
grinæ gentis, qui præ reign Nation, who makes
se ferat nonnihil dig- Shew of something of Dig-
nitatis cultu, omnes nity by his Dress, all are
sunt intenti in hunc, intent upon him, viewing
contemplantes oculis him with their Eyes fixt,
defixis, quasi aliquod as if some new Kind of Ani-
novumgenus animan- mal was brought out of
tis advectum sit ex Africa. So that after they
Africa. Ad eum post- have sat down, they look
quam accubuerint, ad- at him continually, with
spiciant continenter, their Face turned back-
vultu reflexo in ter- ward: nor do they take off
gum; nec dimoveant their Eyes, being unmind-
oculos, immemores cibi ful of their Meat.

A. *Romæ, Lutetiæ,* At Rome, Paris, and
ac Venetiæ, nemo mi- Venice, Nobody wonders at
ratur quidquam. any Thing.

B. *Interim est ne-* In the mean Time it is
fas tibi poscere quid- unlawful for you to call for
quam. Ubi jam est any Thing. When now it is
multa vespera, nec late in the Evening, and no
plures expectantur ven- more are expected to come,

turâ

turi, *senex famulus* an old Servant comes out
prodit cana barba with a hoary Beard, shorn
tonfocapite, torvovul- Head, grim Look, mean
tu, sordido vestitu. Cloaths.

B. *Oportebat tales* It behoved such to be
esse a poculis Romanis Cup-bearers to the Roman
Cardinalibus. Cardinals.

A. *Is circumactis* He having cast about his
oculis, dinumerat Eyes, reckons silently how
acutus: quo sint in hypo- many there are in the Stove:
causto: quo plures vi- By how much the more he
det adesse, hoc vehe- sees present, by so much
mentius hypocautum the more violently the Stove
accenditur, etiam si a- is heated, altho' otherwise
lioqui sol sit molestus the Sun be troublesome by
flu. his Heat. This is the great-
Hæc est præci- est Part of good Treatment,
pua pars bonæ tracta- if all run down with Sweat.
tionis, si omnes diffu- If any one not accustomed
ant sudore. Si quis to the Heat, open a Chink
non assuetus vapor, of a Window, lest he be
aperiat rimam fene- stifled, immediately, he
stræ, ne præfocetur, hears, shut it. If you
protinus audit, claude answer, I cannot endure,
Sire spondeas, Non se- you hear, seek then another
ro, audis, quære igitur Inn.
aliud diverforium.

B. *Atquinibilvide-* But nothing seems more
tur periculosus, quam dangerous, than that so
tam multos haurire e- many should take in the
undem vaporem, max- same Vapour, especially the
ime corpore resolut, Body being open, and here
atque hic capere ci- take Meat, and stay se-
bum, et commorari veral Hours. For now
complures horas. Nam I omit Garlick Belches,
jam omitto alliatas and the Blasts of the

rustus

rudus, et flatum ventris, putres halitus: Sunt multi qui laborant occultis morbis, et omnis morbus habet suum contagium. Certe plerique habent Hispanicam scabiem, sive, ut quidam vocant Gallicam, cum sit communis omnium nationum. Opinor esse non multo minus periculi ab his, quam leprosis. Jam tu divina quantum discriminis sit in pestilentia.

Belly, stinking Breaths. There are many, who are troubled with secret Diseases, and every Distemper has its Infection. Certainly most have the Spanish Pox, or, as some call it, the French, though it be common to all Nations. I think there is not much less Danger from these than Lepers. Now do you guess, how much Danger there is in the Plague.

A. Sunt fortes viri, rident, ac negligunt ista.

They are stout Fellows, they laugh at, and neglect those Things.

B. Sed interim sunt fortes periculo multorum.

But in the mean Time they are stout at the Hazard of many.

A. Quid facias? sic assueverunt; et est constantis animi non discedere ab institutis.

What can you do? So they have been used, and it is the Part of a constant Mind not to depart from old Customs.

B. Atqui ante viginti quinque annos, nihil erat receptius apud Brabantes, quam publicæ thermæ; hæ nunc frigent ubique;

But twenty-five Years ago, nothing was more common, amongst the Brabanti, than public Baths; those now are out of Use every where; for the

nam

nam nova scabies docuit nos abstinere.

new Pox has taught us to abstain.

A. Sed audi cætera: post ille barbatus Ganymedes redit ac infernit mensas linteis quot putat esse satis illi numero. Sed O immortalem Deum! quam non Milesius. Diceret cannabia detracta ex antennis. Nam destinavit ad minimum octo convivæ unicuique mensæ. Jam quibus patrius mos est notus, accumbunt, ubi libitum fuerit cuique. Nam est nullum discrimen inter pauperem et divitem, inter herum et servum.

But hear the rest. Afterwards that bearded Ganymede returns, and spreads the tables with cloths, as many as he thinks to be sufficient for that Number. But O immortal God! how far from being fine! you would say they were Canvasses taken down from the Sail Yards. For he designed at least eight Guests for every Table. Now they to whom the country Custom is known, sit down where it pleases every one. For there is no Difference betwixt a poor Man and a rich, betwixt a Master and a Servant.

B. Hæc est illa vetus æqualitas, quam nunc tyrannis submovit e vita. Sic opinor Christum vixisse cum Discipulis.

This is that old Equality, which now Tyranny has removed out of Life. So I believe Christ lived with his Disciples.

A. Postquam omnes accubuerunt, rursum ille torvus Ganymedes prodit, ac denuo dinumerat sua sodalitia. Max reversus, ap-

After all are seated, again that grim Ganymede comes out, and over again counts his Companies. By and by returning, he sets before each a wooden Dish,
ponit

*ponit singulis liquum
pinacium, et cochle-
are factum ex eodem
argento, deinde cya-
thum vitreum, ali-
quanto post panem:
Eum quisque repurgat
sibi per otium, dum
pultes coquuntur. Ita
sedetur nonnunquam
ferme spatio horæ:*

*and a Spoon made of the
same silver, then a Glass,
a little after Bread. That
every Man cleans for him-
self at his leisure, whilst
the Pulse are boiling. So
they sit sometimes almost
the Space of an hour.*

B. Nullus hospitum
efflagitat cibum inte-
rim?

*Does none of the Guest
call for the Meat in the
mean time.*

A. Nullus cui in-
genium regionis est
notum. Tandem vi-
num apponitur, bone
Deus, quam non su-
mosum! oportebat so-
phistas non bibere
aliud; tanta est sub-
tilitas et acrimonia.
Quod si quis hospes,
pecunia oblata pri-
vatim, rogat ut aliud
genus vini paretur
aliunde, primum dis-
simulant sed eo vultu,
quasi interfecturi. Si
urgeas, respondent, hic
et comites et marchi-
ones diversati sunt,
neque quisquam ques-
tus est de meo vino; si
non placet, quare tibi

*None to whom the tem-
per of the country is known.
At length Wine is served
up, good God, how far
from being tasteless! It be-
hoved Sophisters not to
drink any other; such is
the thinness and sharp-
ness. But if, any Guest,
Money being offered pri-
vately, desire that some
other sort of Wine may be
got from somewhere else,
at first, they dissimble the
Matter, but with that Coun-
tenance, as if they would
kill you. If you press
them, they answer, here so
many Earls and Marquisses
have lodged, nor did any
one complain, of my Wine;
if it do not please, seek
aliud*

aliud diverforium ; nam habent nobiles se a gentes solos pro hominibus, et ostentant horum insignia nusquam non. Jamigitur habent offam quam ob jiciant latransi stomacho. Mox disci veniunt magnapompa. Primus ferme habet offas panis made factas jure carniū, aut si est pisculentus dies, jure leguminum. Deinde aliud jus, post aliquid carniū recoctarum, aut salsamentorum recalfactorum. Rursus aliquid pulvis, mox aliquid solidioris cibi, donec stomacho probe domito apponant alias carnes aut elixos pisces, quos non possis contemnere omnino ; sed heic agant parci, et subito tollunt. Hoc pacto temperant convivium, quemadmodum actores fabularum, qui admiscunt choros scenis : autem curant ut extremus actus sit optimus.

B. Et hoc est boni poetæ.

for yourself another Inn ; for they account the Noblemen of their Nation alone for Men, and they shew their Coats of Arms every where. Now therefore they have a piece which they may throw to the barking Stomach. By and by the Dishes come in great Pomp. The first commonly has Pieces of Bread soaking in the Broth of Flesh, or if it be a Fish Day, in the Broth of Herbs. After that another Broth, after something of Flesh boilea over again, or Salt Fish warmed again. Again some Pulse, by and by some more solid Meat, till the Stomach being well tamed, they set up roasted Flesh, or boiled Fish, which you cannot condemn at all. But here they are sparing, and suddenly take away. After this manner they mix their entertainment, as the Actors of Plays, who mix Chorusses with their Scenes ; but they take care that the last Act is the best.

And this is the part of a good Poet.

A. Por-

A. Porro sit piaculum, si quis interim dicat, tolle hunc discum, nemo vescitur. Desidendum est usque ad spatium præscriptum quod illi metuntur clepsydri ut opinor. Tandem ille barbatus, aut pandochæus ipse minimum differens a famulis vestitu, prodit, rogat, ecquid animi nobis sit. Mox aliquod generosius vinum adfertur. Autem amant eos qui bibunt largius cum solvat nihilo plus qui hauserit plurimum vini, quam qui minimum.

B. Ingenium gentis mirum.

A. Cum nonnunquam sint qui absument plus in vino, quam solvant pro toto convivio. Sed antequam finiam hoc convivium mirum dictu, quis strepitus ac tumultus vocum sit ibi, postquam omnes cœperunt incallescere potu. Quid multis? omnia turda. Ficti

Moreover it would be a heinous Crime if any one in the mean time say, take away this dish, no body eats. You must sit till the time appointed, which they measure with Hour Glasses, as I suppose. At last that bearded Fellow, or the Inn-keeper himself, very little differing from the Servants in cloaths comes out, asks if we have a mind to any thing. By and by some more generous Wine is brought. But they love those who drink plentifully, though he pays no more who drinks most wine, than he that drinks least.

The temper of the nation is strange.

When sometimes there are some who consume more in Wine, than they pay for the whole Feast. But before I end this Entertainment, it is wonderful to be said, what a Noise and Confusion of Voices there is there, after that all have begun to grow warm with Drink. What needs many words? all Places are full more.

moriones admiscet se of Noise. Pretended Fools frequenter, quo genere hominum, cum sit nullum magis detestandum, tamen vix credas quantopere Germani delectentur. Illi faciunt cantu, garritu, clamore, saltatione, pulsu, ut hypocaustum videatur corruiurum. Neque quisquam audiat alterum loquentem. At interim videntur sibi vivere suaviter; atque desiderandum est illic, volenti nolenti, usque ad multam noctem.

of Noise. Pretended Fools thrust in themselves frequently, with which kind of men, tho' there be none more detestable, yet you'll scarcely believe how much the Germans are delighted. They cause by singing, prating, shouting, dancing, thumping, that the Stove seems ready to fall. Nor can any one hear another speaking. But in the mean time they seem to themselves to live sweetly; and you must sit there, willing or unwilling, till late at night.

A. Nunc tandem absolve convivium; nam me tædet quoque tam prolixum.

Now at last finish the Entertainment; for I am weary too of so long a one.

A. Faciam. Tandem caseo sublato, qui vix placet illis, nisi putris ac scatens vermibus, ille barbatus prodit, adferens pinacium secum, in quo pinxit creta aliquot circulos, et semicirculos, deponit id in mensa, tacitus interrim ac tristis; diceres quempiam Charontem

I will do it. At last the Cheete being taken away, which scarcely pleases them, unless rotten and full of Maggots, that bearded Fellow comes forth, bringing a Trencher with him, in which he hath drawn with chalk some circles, and semicircles, he lays that upon the Table, silent in the mean time and sad; you would say he was some

Qui

Qui agnoscunt picturam, deponunt pecuniam, deinde alius atque alius, donec pinacium expleatur. Deinde notatis qui deposuerunt, supputat tacitus; si nihil deficit, annuit capite.

Charon. They who know the picture, lay down their Money, then another and another, till the trencher be filled. Then having observed those who laid down, he reckons silently; if nothing be wanting, he nods with his head.

B. Quid si quid supersit?

What if any thing be over?

A. Fortasse redderet, et faciunt hoc nonnunquam.

Perhaps he would return it, and they do this sometimes.

B. Nemo reclamati-
oni iniquæ?

Does nobody cry out upon the reckoning as unjust?

A. Nemo quis apit, nam audiret protinus, quid tu es hominis? solves nihilo plus quam alii.

Nobody that is wise; for he would hear forthwith, What are you of a Man? You shall pay no more than others.

B. Narras liberum
genus hominem.

You tell of a free kind of men.

A. Quod si quis lassus ex itinere, cupiet mox a cæna petere lectum, jubetur expectare, donec cæteri quoqueeant cubitum.

But if any one, weary with his journey, desire presently after supper to go to bed, he is ordered to wait till the rest too go to bed.

B. Videomihivide-
re Platonicam urbem.

I seem to myself to see a Platonic city.

A. Tum

A. Tum *suis* nidos ostenditur cuique, et vere nihil aliud quam cubiculum; nam ibi sunt lecti tantum, et nihil præterea, quo utaris, aut quod fureris.

Then his nest is shewn to every one, and truly nothing else than a Bed-Chamber; for there are beds only, and nothing else that you can use, or that you can steal.

B. Est munatiles illic?

Is there Cleanliness here?

A. Eadem quæ in convivio, lineæ lota sorte ante sex menses.

The same as in the Feast, Linen washed perhaps six months before.

B. Quid interim fit de equis.

What in the mean time becomes of the horses.

A. Tractantur ad eandam disciplinam, ad quam homines.

They are treated according to the same Discipline as the men.

B. Sed est eadem tractatio ubique?

But is there the same treatment every where?

A. Alicubi est civilior, alicubi durior quam narravi; verum in genere est talis.

In some places it is civilier, in some places harder than I have told you; but in general it is such.

B. Quid i ego nunc narrem tibi quibus modis hospites tractentur in ea parte Italiæ, quam vocant Longobardiam, rursus in Hispania, deinde in Anglia, et in Wallia?

What if I now tell you after what manner Guests are treated in that part of Italy, which they call Lombardy, again in Spain, then in England, and in Wales; for the English have partly the French, nam Angli

Angli, obtinent partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Walli prædicant se aborigine Anglos. partly the German Manners, as being mixed of those two Nations. The Welsh pretend themselves the original English.

A. Quæso te ut narres, nam nunquam contigit mihi videre eos.

I pray you that you would tell me, for it never happened to me to see them.

B. In præsentia non est otium; nam nau-ta jussit adesse ad tertiam horam, nisi vellem relinqui; et habet fascinulam: alias opportunitas dabitur nobis garriendi usque ad satietatem.

At present there is not time; for the sailor ordered me to be with him by the third hour, unless I would be left, and he has my Baggage: another time an opportunity will be given us of prattling to Satisfaction.

ERASMI
COLLOQUIA SELECTA.

SPECTRUM.

C. QUID *bonæ*
rei est quod
rides tecum tam sua-
viter, quasi nactus sis
thesaurum?

WHAT *good thing is*
there, that you laugh
with yourself so sweetly as
though you had got
a treasure?

D. Tu *divinationem*
aberrat *procul a scopo*.

Your Guess does not
wander far from the mark.

C. Annon imper-
ties *sodali* quicquid
boni istuc est?

Will you not impart to
your Companion whatsoever
good thing that is?

D. Imo, *jumdudum*
optabam *quempiam*
dari mihi, in cujus si-
num *effunderem* hoc
gaudium meum.

Nay, *some time since* I
was wishing *[some body]*
might be offered me, into
whose bosom I might pour
out this Joy of mine.

C. Age igitur im-
perti.

Come then impart it.

D. Audivi *modole-*
pidissimam fabulam
quam jures esse *comi-*
cam figmentum, nisi
locus, *personæ*, ac tota

I have heard just now a
very pretty Story, which
you would swear was a *co-*
mic Fiction, unless the
Place, the persons, and the
res

res *esset* tam nota mihi, quem tu es notus mihi.

whole affair was as well known to me, as you are known to me.

C. Gesticulo audire.

I long to hear it.

D. Nostine Polum generum Fauni?

Do you know Pool the Son-in Law of Faun?

C. Maxime.

Yes.

D. Is est et auctor et actor hujus fabulae.

He is both the author and the actor of this Play.

C Facile crediderim, nam ille possit agere quamvis fabulam vel absque persona.

I can easily believe it, for he could act any Play, even without a Mask.

D. Sic est. Nosti, opinor praedium quod habet non ita procul a Londino.

So it is. You know, I fancy, the Estate which he has not so far from London.

C. Phy! compotavimus illic saepe.

Pugh! We have drank together there often.

D. Agnoscis igitur viam septam utrinque arboribus digestis pari intervallo.

You know therefore the Way hedged in on both sides with trees placed at an equal Distance.

C. Ad laevam partem aedium, fere altero jactu balistae.

On the left side of the House, almost two bow-shots off.

D. Tenes Alterum latus viae habet scitum

You have it. One Side of the Way has a dry Alve-

alveum *oblitum* dumis
et vepribus ; e ponti-
culo est iter in plani-
tiem.

Ditch *set* with thorns and
briars ; *over the bridge,*
there is a way into a plain.

C. Memini.

I remember.

D. Jampridem *va-*
gabatur rumor, ac
fabula per rusticos ejus
loci, *spectrum* obver-
sari juxta hunc pon-
ticulum, cujus mise-
randi ejulatus exaudi-
rentur subinde : suspi-
cabantur esse animam
cujuspiam quæ tor-
queretur diris cruci-
atibus.

Some time ago *there*
went a report, and a story,
amongst the country people
of that place, that a Spirit
haunted *nigh* this
bridge, whose miserable
howlings were heard now
and then. They suspected
that it was the Soul of
some man, which was tor-
tured with direful tor-
ments.

C. Quis erat auc-
tor istius rumoris ?

Who *was* the author of
that report ?

D. Quis nisi Polus ?
Præstruxerat hoc pro-
æmium suæ fabulæ.

Who but Pool ? He had
prepared this Prologue for
his Play.

C. Quid venit isti
in mentem ut confin-
geret ista ?

What came into his mind
to invent those things ?

D. Nescio, nisi quia
ingenium hominis est
sic ; gaudet ludere
stultitiam populi com-
mentis hujusmodi :
Dicam quæ designari
nuper hujus generis.

I know not, unless be-
cause the humour of the
Man is so ; he loves to play
upon the folly of the
people with inventions of
this kind. I will tell you
what he contrived lately

C

Ali-

Aliquamultū equita- of this sort. A good many
bamus Richmondam, of us were riding to
inter quas erant, quos Richmond, amongst whom
tu dicerescordatos vi- there were some whom you
ros. Cælum erat mire would call prudent Men.
serenum, nec suffusca- The sky was wonder-
tum usquam ulla nu- fully clear, nor overcast
becula. Ibi Polus any where with any little
oculis intentis in cæ- cloud. There Pool with
lum signavit totam fa- his eyes directed towards
ciem et scapulas ima- Heaven marked all his face
gine crucis et vul- and shoulder blades with
tu composito ad stupo- the sign of the Cross, and
rem, ita dixit secum with a countenance
Immortalem Deum! composed to Astonish-
quid ego video; Ro- ment, said thus with
gantibus qui equita- himself, Immortal God!
bant proxime, quid What do I see? They
videret, rursus obfig- asking, who rode next,
nans se majori cruce, what he saw, again sign-
elementissimus Deus ing himself with a greater
avertat hoc ostentum, Cross, the most merciful
inquit. Cum insta- God avert this Omen, says
rent cupiditate cog- he. When they urged him
noscendi, ille defixis out of a desire of knowing,
occulis in cælum, ac he having fixed his eyes
commonstrans locum upon Heaven, and shewing
cæli digito, inquit, the place of the Heaven
nonne videtis imma- with his finger, says,
nem draconem, arma- Do you not see a vast
tum igneis cornibus, Dragon, armed with fiery
cauda retorta in cir- Horns, with his tail turned
culum? Cum nega- up into a circle? When
rent se videre, atque they denied that they saw
ille jussit, intende- it, and he bade them direct
rent oculos, ac subinde their eyes, and now
commonstraret locum, and then shewed them the
tandem unus quispiam place, at last some one, lest
ne

ne videretur parum oculatus, affirmavit se quoque videre: unus item atque alter imitatus est hunc; nam pudebat non videre quod esset tam perspicuum. Quid multis? intra triduum hic rumor pervaserat totam Angliam, tale portentum apparuisse. Mirum autem quantum popularis fama addidit fabulæ. Nec deerant qui serio interpretarentur quid ostentum vellet sibi. Ille quicommensus fuerat argumentum, fruebatur horum stultitia cum magnavoluptate.

C. Agnosco ingenium hominis; sed redi ad Spectrum.

B. Interea divertit quidam Faunus sacerdos ad Polum commodum ex eorum genere, quibus non satis est appellari Latinè regulares, nisi idem cognomen accinatur Græcæ, parochus vicini oppidi illic alicunde. Is videbatur sibi non vulgari-ter sapere præsertim in sacris rebus.

he should seem badly sighted, affirmed that he too saw it: One likewise and another imitated him: for they were ashamed not to see what was so plain. What needs many words? Within three days this report had gone through all England that such a monster hath appeared. But it is wonderful how much popular fame added to the story. Nor were there wanting some who in earnest interpreted what this prodigy meant. He who had invented the matter, enjoyed their folly with great pleasure.

I know the temper of the man; but return to the apparition.

In the mean time comes one Faun, a Priest, to Pool, very opportunely, of their kind to whom it is not enough to be called in Latin Regulars, unless the same surname be sung to them in Greek, a Parson of a neighbouring town thereabouts. He seemed to himself not to be vulgarly wise, especially in holy things.

C 2

C. Intel-

C. Intelligo, actor fabulæ repertus est.

D. Super cœnam sermo ortus est de rumore spectri, cum Polus sentiret hunc rumorem non solum auditum esse Fauno, verum etiam creditum, cœpit obtestari hominem, ut doctus ac pius vir succurreret animulæ patienti tam dira; et si quid dubitas, inquit, explora rem, obambula ad decimam juxta illum ponticulum, et audies miserum ejulatum, adauge tibi quem voles comitem, ita audies et tutior et certior.

C. Quid deinde?

D. Cœna peracta, Polus ex more abiit venatum, aut aucupatum. Faunes ob ambulans cum jam tenebræ sustulissent certum judicium de rebus, tandem audit miserandos gemitus. Hos artifex Polus effingebat mire, abditus illic in vepretio, sibi illi adhibita ad id; quo vox red-dita e cavo sonarit quiddam lugubris.

I understand, an actor of the Play was found.

At supper a discourse arose about the report of the apparition, when Pool perceived that this report not only had been heard by Faun, but was also believed, he began to beseech the man, that he being a learned and godly man, would succour the poor soul suffering such dreadful things; and if you doubt at all, says he, examine the matter, walk about ten night that bridge, and you will hear miserable howlings, take to you whom you will as a companion, so you will hear both more safely and more certainly.

What then?

Supper being ended, Pool, according to his custom, goes a hunting or a fowling. Faun walking when now the darkness had taken away a certain judgment of things, at length he hears miserable groans. These the artist Pool feigned wonderfully being hidden there in a bushy place, an earthen pot being used for that purpose, that the voice being returned from the hollow, might sound something more mournfully.

C. Hæc

C. *Hæc fabula, ut video, vincit phasma Menandri.*

D. *Dices istuc magis, si audieris totam. Faunus recepit se domum cupiens narrare quid audisset. Polus ante venerat jam alia compendiaria via. Ibi Faunus narrat Polo, quod erat actum, et affingit aliquid etiam quo res esset admirabilior.*

C. *Poterat Polus interim tenere risum?*

D. *Illene! Habet vultum in manu. Dixisses rem agi serio. Tandem Faunus Polo obtestante vehementer suscepit negotium exorcismi, et agit totam eam noctem insomnem dum dispicit quibus modis aggredere tur rem tuto, nam misere metuebat sibi quoque. Primum itaque efficacissimi exorcismi congesti sunt, et nonnulli novi additi per viscera beatæ Mariæ per ossa beatæ Werenfridæ. Deinde locus delectus est planitie vicina ve-*

This farce, as far as I see, exceeds the apparition of Menander.

You will say that the more, if you hear the whole. Faun got him home, desiring to tell what he had heard. Pool had got before already by another short way. There Faun tells Pool, what had been done, and invents something too, that the thing might be more wonderful.

Could Pool in the mean time hold from laughing?

He! He has his countenance in his hand. You would have said that the thing was doing in earnest. At last Faun, Pool beseeching him very much, undertook the business of exorcism, and he spends all that night without sleep, whilst he considers which way he might attempt the thing safely, for he was miserably afraid of himself too. First then the most effectual exorcisms were got together, and some new ones added, by the bowels of the blessed Mary, by the bones of blessed Werenfred. Then a place was chosen in the plain nigh the bushy place,

preto, unde vox ex-
audiebatur. Satis am-
plus circulus circum-
ductus est qui habe-
ret crebras cruces,
variasque notulas:
haec omnia perage-
bantur conceptis ver-
bis. Ingens was
plenum consecratæ
aquæ adhibitum est.
Sacra sola, quam
vocant, addita est in
collum, unde pen-
debat initium Evan-
gelii secundum Joan-
nem. Habebat in
loculis cerulam soli-
tam consecrari quot-
annis a Romano pon-
tifice, quæ dicitur
vulgo, Agnus Dei.
His armis olim muni-
ebant se adversus
noxios dæmones,
prius quam cuculla
Francisci cœpit esse
formidabilis illis.
Omnia hæc procurata
sunt ne si esset ma-
lus spiritus faceret
impetum in exorcistam.
Nec tamen ausus est
committere se solum
circulo sed decretum
est alterum sacerdo-
tem adhibendum esse.
Ibi Polus metuens,

whence the voice was heard.
A good large circle was
drawn, which had many
crosses, and divers marks:
All these things were done
with a form of words. A
huge vessel full of holy
water was made use of.
A holy gown, as they call
it, was put over his neck,
whence hung the beginning
of the Gospel according to
John. He had in his
pockets a bit of wax used
to be consecrated every year
by the Roman Pontiff,
which is called commonly
the Lamb of God. With
these arms, formerly they
fortified themselves against
mischievous Dæmons, be-
fore the hood of Francis
began to be terrible to
them. All these things
were provided, lest, if it
should be an evil spirit, it
should make an attack up-
on the exorcist. Neither
yet durst he trust himself
alone in the circle; but
it was determined that an-
other Priest should be em-
ployed. There Pool fear-
ing, lest, if a cunninger
man were joined with them,
the mystery of the farce
should be betrayed, joins to
him a certain parson of
ne,

ne, si nasutior esset the neighbourhood, to whom adjunctus, mysterium he discloses the whole mat- fabulæ proderetur, ter; for so the acting of adjungit quendam the farce required, and he parochum ex vicinia, was one that was not a- cui aperit totam rem; verse from such sport. nam sic actio fabulæ The day after, all things postulabat, et erat is being prepared rightly, qui non abhorreret a about the tenth hour Faun, tali ludo. Postridie with the parson, enters the omnibus rebus para- circle. Pool, who had tis rite, sub decimam gone before, groans horam Faunus cum miserably out of the bushy paracho ingreditur place. Faun begins the ex- circulum. Polus qui orcism. In the mean time præcesserat, gemit Pool withdraws himself miserabiliter e ve- privetel in the dark into preto. Faunus aus- the next village. Thence picatur exorcismum. he brings another actor of Interim Polus sub- the play; or it could not ducit se clam per be acted but by many. tenebras, in proximam villam. Illinc ad- ducit aliam personam fabulæ nam non poterat agi nisi per multos.

C. Quid faciunt?

D. Conscendunt nigros equos, ferunt occultum ignem secum, ubi non abessent procul a circulo ostentant ignem quo metu abigerent Faunum e circulo.

C. Quantum operæ sumpsit ille Polus, ut falleret!

What do they?

They mount black horses; they carry covered fire with them, when they were not far from the circle, they shew their fire, that by fear they might drive Faun out of the circle.

How much pains took that Pool that he might deceive!

C 4

D. Sic

D. Sic homo est. Verum ea res prope-
modum cesserat pes-
sime illis.

C. Qui sic?

D. Nam equi con-
sternati igne subito
prolato, parum ab-
fuit quin præcipita-
rent et se, et sessiores.
*Habes primum actum
fabulæ. Ubi reditum
est in colloquium,
Polus velut ignarus
omnium rogat quid
esset actum. Ibi Fau-
nus narrat duosteter-
rimos Dæmonas cou-
spectos sibi, in nigris
equis, igneis oculis,
ac spirantes ignem
naribus, qui
tentassent ingredi
circulum, verum a-
bactos in malam
rem efficacibus verbis.
Cum animus accrevi-
ssit Fauno his rebus,
die postero rediit in
circulum cum summo
apparatu: cumque
provocasset spectrum
multisobtestationibus,
Polus rursus cum col-
lega ostendit se procul
ex atrisequis, borren-
do fremitu, quasi cu-
perent irrumpere in
circulum.*

So the man is. But
that thing had well nigh
fallen out very badly for
them.

How so?

For the horses being
frighted with the fire sud-
denly produced, had like
to have thrown both them-
selves and their riders.
*You have the first act of
the play. When they re-
turned to confer together,
Pool, as if ignorant of all
things, asks what had been
done. There Faun tells
him that two very ugly
Devils had been seen by
him, upon black horses,
with fiery eyes, and breath-
ing fire out of their nostrils,
who had tried to enter the
circle, but were driven
away with a vengeance
by powerful words. When
Courage grew upon Faun
by these Things, the Day
following, he returned into
the Circle with his utmost
Furniture. And when he
had called out the Spirit
with many Entreaties, Pool
again with his Colleague
shewed himself at a Distance
from black Horses, with a
horrid muttering Noise, as if
they desired to break into
the Circle.*

C. Ha-

C. Habebant *nil ignis?*

Had they *nothing* of Fire?

D. Nihil, *nam id cefferet male. Sed audi aliud commentum. Ducebant longum funem; eo tracto leviter per humum, dum uterque proripit se hinc atque hinc, velut ab acti exorcismis Fauni, prorolvunt in terram utrumque sacerdotem, una cum vase quod habebant plenum sacræ aquæ.*

Nothing, *for that fell out badly. But hear another invention. They took a long Rope; that being drawn lightly along the Ground, whilst each throws himself out on this Side and that Side, as if driven away by the Conjuring of Faun, they tumbled down upon the Ground both Priests, together with the Tub which they had full of holy Water.*

C. Parochus tulit *hoc præmii pro sua actione?*

Did the Parson get *this* Reward for his acting his Part?

D. Tulit, *et tamen maluit perpeti hoc, quam deferere fabulam cæptam. His gestis ita ubi reditum est ad colloquium, Faunus deprædicat apud Polum in quanto periculo fuisset, et quam fortiter profligasset utrumque cacodæmonem suis verbis; jamque conceperat certam fiduciam, esse nullum demonem tam noxium, aut impudentem, qui posset irrumpere in circulum.*

He did get it, *and yet he chose rather to suffer this, than to forsake the Play begun. These Things being done thus, when they returned to the Conference, Faun tells to Pool in how great Danger he had been, and how stoutly he had put to flight both the Devil's with his Words; and now he had conceived a certain Assurance that there was no Devil so mischievous, or impudent, who could break into the Circle.*

C. Ille *Faunus* non multum abest a *fatuo*.

D. Audisti nihil adhuc. *Fabula* progressa huc usque commodum supervenit *Poli* gener, nam dixerat ejus natu maximam filiam, juvenis, ut scis, mire festivo ingenio.

C. Scio, nec abhorrens ab *hujusmodi* jocis.

D. Abhorrens! ille defereret nullum non vadimonium, si talis fabula esset vel spectanda, vel agenda. Socrer denarrat omnem rem huic; atque delegat ei partes, ut agat animam. Sumit ornatum, ac lubens convolvit se linteo, quem admodum funera solent apud nos. Habet vivam prunam in testa, quæ per linteum reddebat speciem incendii. Sub noctem itum est ad locum ubi hæc fabula agebatur. Miri gemitus audiuntur. *Faunus* expedit omnes exorcismos. Tandem anima ostendit sese procul in-

That *Faun* is not far removed from a *Fool*.

You have heard nothing as yet. *The Play* being advanced thus far, in good Time comes in *Pool's Son-in-Law*, for he had married his eldest Daughter, a young Man, as you know, of a wonderful merry Humour.

I know, nor averse from such Jests.

Averse! he would forsake any Bail, if such a *Play* was either to be seen or to be acted. *The Father in Law* tells all the Matter to him, and appoints him his Part that he may act the Soul. He takes his Dress, and willingly wraps himself in a Sheet, as dead Bodies used to be with us. He has a live Coal in a Shell, which through the Sheet made an Appearance of Fire. At Night they went to the Place where this *Play* was acted. Wonderful Groans are heard. *Faun* makes ready all his Exorcisms. At length the Soul shews itself a great Way off within the bushy Place, now and then shewing the Fire, and groaning

tra

tra vepretum, subinde ostentans ignem, ac suspirans misere. Cum Faunus obtestaretur hanc, ut eloqueretur quisnam esset, Polus profiliit subito e vepreto, ornatu cacodæmonis, flectoque fremitu, inquit, est tibi nihil juris in hanc animam, est mea, ac subinde procurrat usque ad oram circuli, veluti facturus impetum in exorcismam; moxque velut submotus verbis exorcismi, et vi sacre aquæ, quam aspergit illum, retrocessit. Tandem pedagogo dæmone abactò, nascitur dialogismus Fauni cum anima. Respondit percontanti et obtestanti se esse animam Christiani hominis. Rogato quo nomine vocaretur, respondit, Faunus: Faunus, inquit, idem est mihi nomen, jamque res cœpit esse cordi illi magis ex communi nomine, ut Faunus liberaret Faunum. Cum Faunus percontaretur multa, ne diutina con-

miserably. When Faun besought it, that it would declare who it was, Pool jumped suddenly out of the bushy Place, in the Dress of a Devil, and with a feigned muttering Noise, says, You have no Right to this Soul, it is mine, and now and then he runs up to the Edge of the Circle, as if he would make an Attack upon the Conjuror: and by and by as if beat off by the Words of the Conjuror, and the Virtue of the holy Water, which he sprinkled upon him in great Plenty, he drew off. At length the Pedagogue Devil being driven away, begins a Dialogue of Faun's with the Soul. It answered him asking and beseeching, that it was the Soul of a Christian Man. Being asked by what Name it was called, it answered, Faun; Faun, says he, the same is my Name; and now the Thing begun to please him more because of their common Name, that Faun might deliver Faun. When Faun asked many Things, lest a long Discourse should betray the Roguery, the Soul withdrew itself, denying that it was lawful for
fabu.

fabulatio proderet fucum, anima subducebat sese, negans esse fas sibi colloqui diutius, quod tempus urgeret, quo cogeretur abire, quo liberet pedagogo dæmoni: tamen pollicita est se reddituram postridie, hora qua esset fas. Rursus convenitur in Polidibus, qui erat choragus fabulæ. Ibi exorcista denarrat quid esset gestum, admentiens nonnulla etiam, quæ tamen persuadebat sibi esse vera a deo favebat negotio quod agebatur. Jam hoc compertum erat, scilicet, esse Christianam animam quæ vexaretur diris cruciatibus sub inclementissimo dæmone. Huc omnis conatus intenditur. Verum quiddam ridiculum accidit in proximo exorcismo.

C. Obsecro quidnam?

D. Cum Faunus evocasset animam, Polus, qui agebat dæmonem, assiliit prorsus sic, quasi irrupturus intra

him to talk longer, because the Time was at Hand, when he should be obliged to go whither it pleased the Pedagogue Devil: Yet he promised that he would return the Day after, at the Hour when it should be lawful. Again they meet in Pool's House, who was the Furnisher of the Play. There the Conjuror tells what was done, lying in some Things too which yet he persuaded himself to be true, so much he favoured the Business which was doing. Now this was found out, to wit, that it was a Christian Soul, which was plagued with dreadful Torments, under a most unmerciful Devil. To this all his Endeavour is directed. But a certain comical Thing happened in the next conjuring Bout.

I beseech you what?

When Faun had called out the Soul, Pool, who acted the Devil, leaped up just so, as if he would break with in the Circle, and when
cir.

circulum, cumq. Faunus pugnaret exorcismis, et aspergeret multam vim aquæ; tandem dæmon exclamat se ne facere omnia ista quidem pili; inquit, habuisti rem cum puella, es mei juris. Cum Polus diceret id joco, tamen forte fortuna visus est dixisse verum: nam exorcista tactus hoc dicto, illico recepit se in centrum circuli, et immussavit nescio quid in aurem parochi. Polus sentiens id recepit sese, ne audiret quid, quod non esset fas audire.

C. Sane Polus agebat religiosum et modestum dæmonem.

D. Sic est. Actio poterat reprehendi, quod parum meminisset decori. Tamen exaudivit vocem parochi indicentis satisfactionem.

C. Quam?

D. Ut diceret Dominicam precationem ter. Ex hoc conjiciebat admisisse ter id peccati.

Faun fought by Conjurat[i]on, and sprinkled on him a vast Quantity of Water; at last the Devil cries out that he did not value all those Things so much as a Hair; quoth he, thou hast had Dealings with a Girl, thou art a Part of my Right. Tho' Pool said that in Jest, yet by good Fortune he seemed to have said the Truth: for the Conjuror being struck with this Saying, presently betook himself into the Centre of the Circle, and muttered I know not what in the Ear to the Parson. Pool perceiving that, withdrew himself, lest he should hear any Thing, which it was not lawful to hear.

Truly Pool acted the religious and modest Devil.

So it is. The Action might be blamed, because he little regarded Decency. Yet he overheard the Voice of the Parson appointing Satisfaction.

What?

That he should say the Lord's Prayer thrice. By this he guessed that he had thrice committed that Sin.

C. Hoc

C. Hoc sane ille
regularis præter re-
gulam.

D. Sunt homines, et
erat humanus lapsus.

C. Perge, quid de-
inde factum?

D. Jam Faunus redit
ferocior ad oram circuli,
et ultro provocat
dæmonem; at ille jam
timidior refugiebat,
inquiens, fefellisti me,
si sapuissem, non mo-
nuissem te. Hoc est
persuasum multis, quæ
confessus sis semel sa-
cerdoti, esse prorsus a-
bolita e memoria dæ-
monis, ne possit op-
probrare.

C. Narras plane ri-
diculum jocosum.

D. Sed ut finiam
fabulam aliquando,
colloquium habitum est
cum anima in hunc mo-
dum aliquot diebus.
Summa evasit huc. Illa
respondit exorcistæ ro-
ganti num posset qua
vialiberari a cruciatu,
posse si pecunia quam
reliquisset, parta frau-
de restitueretur. Ibi
Faunus inquit, quid
si dispensaretur in
pios usus per bonos vi-

This truly that regular
did besides his Rule.

They are Men, and it
was a human Failing.

Go on, what then was
done?

Now Faun returns more
fierce to the Edge of the
Circle, and of his own ac-
cord, challenges the Devil;
but he now being more timo-
rous ran away, saying, thou
hast deceived me, if I had
been wise, I should not have
told thee. This is believed
by many, what you confess
once to the Priest is quite
wiped out of the Memory of
the Devil, that he cannot
upbraid you.

You tell me a very comi-
cal Jest.

But that I may finish
the Story at last, a Con-
ference was held with the
Soul in this Manner for
some Days. The Upshot
came to this. It answered
the Conjuror, asking whe-
ther it could any way be
delivered from Torment,
that it might if the Money
which it had left, got by
Cheating, should be restor-
ed. Upon that Faun says
what if it should be dis-
posed of to pious Uses by
ros?

ros? *respondit hoc profuturum. Heic exorcista exhilaratus percunctatus est lumina diligencia, quanta summa esset. Illa dixit ingentem, quod erat bonum et commodum illi. Indicavit et locum, sed procul diffitum, ubi hic thesaurus esset defossus. Prescripsit in quos usus vellet impendi.*

good Men; It answered that that also would do good. Here the Exorcist being rejoiced, enquired with the greatest Diligence, how great the Sum was. It said a large one, which was good and convenient for him. It discovered also the place, but a great Way distant, where this Treasure was hid in the Earth. It prescribed for what Uses it would have it laid out.

C. In quos?

For what?

D. Ut tres susciperent peregrinationem, unus quorum adiret limina Petri, alter iret salutatum Jacobum Compostellanum; tertius oscularetur pectinem Jesu, qui est Treviris. Deinde magna vis psalteriorum et missarum perageretur per aliquot monasteria. Quod superesset ipse dispensaret pro suo arbitratu. Jam totus animus Fauni erat in Thesauro. Devoravit illum toto pectore

That three should undertake a Pilgrimage, one of which should go to the Threshold of Peter, another should go to salute James of Compostella; a third should kiss the Comb of Jesus, which is at Triers. Then a great Quantity of Psalms and Masses should be performed through some Monasteries. What remained he might dispose of according to his Pleasure. Now the whole Soul of Faun was in the Treasure. He had devoured it with his whole Breast.

C. Est vulgaris morbus, quanquam sacerdotes peculiariter male audiant hoc nomen.

It is a common Disease, tho' Priests peculiarly have an ill Report upon this Account.

D. Ubi

D. Ubi nihil omis-
sum esset quod per-
tineret ad negotium
pecuniæ, exorcista
submonitus a Polo
cœpit percunctari ani-
mam de alcumistica,
deque magica. Et ani-
ma respondit quædam
ad hæc pro tempore;
cæterum pollicita se
indicaturam plura, si-
mul atque liberata fu-
isset illius opera a pæ-
dagogo dæmone. Sit
hic, si videtur, tertius
actus fabulæ. In quar-
to Faunus cœpit præ-
dicare hanc prodigio-
sam rem ubique serio,
crepare nihil aliud in
colloquiis, in convi-
viis, polliceri quædam
magnifica monasteriis,
et loquebatur jam nihil
omnino humile. Adit
locum, reperit signa,
tamen non ausus est
effodere thesaurum
quod anima iniecisset
scrupulum, facturum
ingenti periculo, si
thesaurus attingere-
tur priusquam missæ
peractæ essent. Jam
fucus subolebat multis
nasutioribus. Cum ta-
men ille nusquam non

When nothing had been
omitted, that appertained
to the business of the mo-
ney, the Conjuror being put
in mind of it by Pool, be-
gan to ask the Soul about
the Alcumistic Art, and of
Magic. And the Soul an-
swered some Things to that
for that Time; but pro-
mised that it would disco-
ver more, as soon as it was
delivered by his Means
from the Pedagogue De-
vil. Let this be, if it
seems good, the third Act
of the Play. In the fourth
Faun began to tell of this
prodigious Thing every where
in earnest, to talk of no-
thing else in Company, in
Feasts, to promise some
mighty Matters to the Mo-
nasteries, and he spoke of
now nothing at all mean.
He goes to the Place, finds
the Marks, yet he durst not
dig up the Treasure, because
the Soul had thrown in a
Scruple, that he would do
it with great Danger, if the
Treasure should be touched,
before the Masses were per-
formed. Now the Rogue-
ry was smelt out by many
more cunning People. When
notwithstanding he every
where published his Filly;
depræ-

deprædicaret suam he was advised *privately*
stultitiam, admonitus by his Friends, *especially*
est clam ab amicis, by his Abbot, *that he would*
præsertim ab abbate not give a different *Spe-*
suo ne daret diversum cimen of himself to all Men,
specimen de se omnibus, who *hitherto* had been ac-
qui hæcenus habitus counted a prudent Man.
esset prudens vir. Ta- Yet he could be moved by
men ille potuit com- no Man's Talk, from be-
moveri nullius oratio- lieving *that the Matter*
ne, quominus crede- was *real*: and *this* Imagi-
ret rem esse seriam: nation seized the Mind of
et hæc imaginatio oc- the Man so thoroughly,
cupavit animum bo- that he dreamt of nothing,
minis adeo penitus, spake of nothing, besides
ut somniaret nihil, lo- Ghosts and evil Spirits.
queretur nihil, præter The Habit of his Mind
spectra et malos ge- had got into his very Face,
nios. H. bitus mentis which was so pale, was so
abierat in ipsam fa- thin, so dejected, that you
ciem, quæ sic palle- would have said he was a
bat, erat sic extenuata, Ghost, not a Man. What
sic dejecta, ut diceret needs many Words? He
esse larvam, non ho- was very little removed
minem. Quid multis? from real Madness, unless
minimum aberat vera he had been relieved by a
dementia, ni succur- speedy Remedy.
sus fuisset celeri re-
m. dic.

C. Nimirum hic erit Well *this* will be the last
extremus actus fabulæ. Act of the Play.

D. Reddam eum ti- I will give it to you.
bi. Polus et ejus gener Pool and his Son in Law in-
commenti sunt hujus- vented such a Trick as this.
modi technam. Effinx- They forged an Epistle writ
erunt epistolam de- in rare Letters, and that not
scriptam

scriptam in raris literis, idque non in vulgaribus chartis. Sententia epistolæ erat hæc. Faunus dudum captivus, nunc liber æternam salutem Fauno suo optimo liberatori. Non est, mi Faune, cur maceres te diutius in hoc negotio. Deus respexit piam voluntatem tui animi, et illius merito liberavit me a suppliciis: Ego nunc ago feliciter inter angelos. Locus manet te apud divum Augustinum, qui est proximus choro Apostolorum. Ubi veneris ad nos,agam tibi gratias coram. Interim cura ut vivas suaviter. Datum ex empyreo cælo, idibus Septembris, anno millesimo quadragentesimo nonagesimo octavo, sub sigillo mei annuli. Hæc epistola posita est clam in altari, ubi Faunus facturus erat rem divinam. Subornatus, qui, eaperacta, submoneret eum de re quasi deprehensa casu. Nunc circumfert eam epistolam,

upon common Paper. The Subject of the Letter was this. Faun some Time ago a Prisoner, now free, wisheth eternal Salvation to Faun his very good Deliverer. There is no Reason, my Faun; why you should trouble yourself any further in this Business. God hath regarded the pious Intention of your Mind, and for the Merit of it hath delivered me from Punishment: I now live happily amongst the Ange's. A Place is reserved for you near Saint Austin, which is next to the Choir of the Apostles. When you come to us, I shall give you Thanks Face to Face. In the mean Time, take Care that you live merrily. Given from the Emphyrean Heaven, on the Ides of September, in the Year One Thousand Four Hundred and Ninety Eight, under the Seal of my Ring. This Letter was laid privately upon the Altar, where Faun was to perform Divine Service. One was suborned, who that being over, should tell him of the Thing, as observed by Chance. Now he carries about that Letter, and believes nothing more cer.

ne credit nihil certius, quam eam perlatam e cœlo ab angelo.

C. *Istud non est liberasse hominem insaniam, sed mutasse genus insaniam.*

D. *Sic est profecto nisi quod nunc insanit suavius.*

C. *Antehac non solebam tribuere multum fabulis, quæ feruntur vulgo de spectris: sed posthac tribuam multo minus; nam suspicor multa prodita literis pro veris a credulis hominibus, et similibus Fauni, quæ adsimulata sunt simili artificio.*

D. *Ego credo pleraque esse hujus generis.*

tainly than that it was brought from Heaven by an Angel.

That is not to free the Man from Madness, but to change the Kind of Madness.

So it is indeed, but that now he is more sweetly mad.

Heretofore I did not use to give much Regard to Stories, that are told commonly of Apparitions; but hereafter I shall give much less; for I suspect that many Things have been delivered in Books for true by credulous Men, and Men like Faun, which have been contrived by the like Art.

I believe the most Part are of this Kind.

ALCUMISTICA.

A. **Q**UID novæ rei est quod Lalus ridet sic apud sese, subinde signans se cruce? interpellabo felicitatem hominis. Salve multum, amicissime Lale. Videre mihi admodum felix.

WHAT new Thing is there that Lalus laughs so with himself, now and then signing himself with the Cross? I will interrupt the Felicity of the Man. God save you much, my good Friend Lalus. You seem to me very happy.

B. Atque

B. Atque ero felici-
 or, si impertiam tibi
 hoc gaudium.

A. Fac igitur bea-
 tum me quamprimum.

B. Nosti Balbinum?

A. Illum eruditum
 senem, ac laudatæ
 vitæ.

B. Sic est ut dicis,
 sed est nullus mortali-
 um qui sapiat omnibus
 horis, aut qui sit unde-
 quaque perfectus. Ille
 vir habet hoc nævi
 inter multas egregias
 dotes. Jam olim in-
 fanit in artem quam
 vocant Alcumisticam.

A. Haud tu narras
 nævum quidem, sed
 insignem morbum.

B. Utcunque est,
 ille toties delusus ab
 hoc genere hominum,
 tamen passus est sibi
 dari verba mirifice
 dudum.

A. Quo pacto?

B. Quidam sacerdos
 adiit illum, salutavit
 honorifice: Mox sic
 exorsus est, Doctissime
 Balbine, mirabere tor-
 tassis, quod ignotus in-
 terpellem te sic, quem
 scis nunquam non oc-
 cupatissimum sanctissi-

But I shall be more hap-
 py, if I impart to you this
 Joy.

See therefore you make
 me happy as soon as possible.

Do you know Balbinus?

That learned old Man,
 and of a commendable
 Life.

So he is as you say, but
 there is no one of Man-
 kind, who is wise at all
 Hours, or who is in all Re-
 spects perfect. That Man
 has this Blemish amongst
 many excellent Qualities.
 He has been for some Time
 mad upon the Art which
 they call Alcumistic.

You do not talk of a
 Blemish truly, but a consi-
 derable Distemper.

Howsoever it is, he so
 often deluded by this Sort
 of Men, yet suffered him-
 self to be imposed upon won-
 derfully some Time ago.

After what Manner?

A certain Priest went to
 him, saluted him respect-
 fully: by and by thus he
 began, Most learned Balbi-
 nus, you will wonder per-
 haps, that I, a stranger to
 you, should break in upon
 you thus, whom I know to
 be always very busy in the
 mis

mis studiis. Balbinus annuit, qui est illi mos, nam est mire parcus verborum.

A. Narras argumentum prudentiæ.

B. Verum alter prudentior pergit sic. Tamen ignoscas mea importunitati si cognoris causam cur adierim te. Dic, inquit Balbinus, sed paucis si potes. Dicam, inquit ille, quanto compendio potero: scis, doctissime vir, fata mortalium esse varia. Ego nescio in utro numero ponam me, felicius, an infelicius. Etenim si contempler meum fatum ex altera parte, videor mihi pulchre felix; si ex altera, nihil est infelicius me. Balbinus urgente, ut conferret rem in compendium; finiam, inquit, doctissime Balbine. Id eris facilius mihi apud virum, cui hoc totum negotium est sic notum ut notius nulli.

A. Depingis rhetoricam mihi, non alcumistam.

most sacred Studies. Balbinus nodded to him, which is his Custom, for he is wonderfully sparing of Words.

You tell me an Argument of his Prudence.

But the other being more prudent, goes on thus. Yet you will pardon my Importunity, if you know the Cause, why I am come to you. Tell me, says Balbinus, but in a few Words, if you can. I will tell you, saith he, with as great Brevity as I can. You know, most learned Sir, that the Fates of Men are various. I know not in which Number I must rank myself, of the happy, or the unhappy. For if I view my Fate on one Side, I seem to myself very happy; if on the other nothing is more unhappy than me. Balbinus urging him, that he should bring his Matter into a short Compass; I will make an End, quoth he, most learned Balbinus. That will be more easy for me with a Man, to whom this whole Business is so well known, that it is better known to no Body.

You describe a Rhetorician to me, not an Alcumist.

B. Mox

B. Mox audies alcumistam. Hæc felicitas, inquit, contigit mihi a puero, ut discerem artem maxime expetendam omnium; illam alcumisticam, inquam, medullam rotius philosophiæ. Balbinus experrectus est nonnihil ad nomen alcumistices, gestu tantum, cæterum iussit gemitu, ut pergeret. Tum ille inquit, O me miserum! qui non inciderim in eam viam, quam oportuit. Cum Balbinus rogasset quamnam viam diceret. Scis, inquit optime, (nam quid fugit te, Balbine, virum undiquaque doctissimum) esse duplicem viam huius artis, alteram quæ dicitur longatio, alteram quæ dicitur curtatio. At contigit mihi quodam malo fato incidere in longationem. Balbino sciscitante, quodnam discrimen viarum esset, Impudentem me, inquit, qui loquor hæc apud te, cui sciam

By and by you will hear of the Alcumist. This Happiness, saith he, befel me from a Child, that I should learn an Art the most to be desired of all, that Alcumistick Art, I say, the Marrow of all Philosophy. Balbinus was awakened a little at the Name of the Alcumistick Art, in Gesture only; but he ordered him with a Groan, that he should go on. Then he says, O Woe's me! who did not light upon that Way, which I ought. When Balbinus asked him what Ways he meant, You know, quoth he, good Sir, (for what escapes you, Balbinus, a Man, in all Respects the most learned) that there is a double Way of this Art, one of which is called Longation, another which is called Curtation. But it happened to me by some ill Fate to fall upon Longation. Balbinus asking what the Difference of the Ways was, Impudent that I am, quoth he, who speak these Things before you, to whom I know all these Things are so well known, that they are omnia

omnia hæc esse sic nota, ut notiora nulli. Itaque accurri huc ad te supplex, ut misertus nostri digneris impertiri nobis illam felicissimam viam curtationis. Quo peritior es hujus artis, hoc minore negotio potes communicare nobis. Ita Jesus Christus locupletet te semper majoribus dotibus. Cum hic non faceret finem obtestandi, Balbinus coactus est fateri, se prorsus ignorare, quid longatio aut curtatio esset; jubet exponat ipse vim harum vocum. Tum inquit ille quanquam scio me loqui peritiori, tamen quando jubes ita, faciam: qui contriverunt totam ætatem in hac divina arte, vertunt species rerum duabus rationibus, altera quæ est brevior, sed habet plusculum periculi, altera quæ est longior, sed eadem tutior. Ego videor mihi infelix, qui hactenus sudarim in ea

better known to Nobody. Therefore I am come hither to you humbly begging, that pitying us you would vouchsafe to impart to us that most happy Way of Curtation. By how much the more skilful you are in this Art, with so much the less Trouble can you communicate it to us. So may Jesus Christ enrich you always with greater Gifts. When he did not make an End of entreating, Balbinus was forced to confess, that he was wholly ignorant what Longation or Curtation was. He bids him expound himself the Signification of these Words. Then, saith he, tho' I know I speak to one more skilful, yet since you order so, I will do it. They who have spent their whole Life in this Divine Art, change the Species of Things two Ways, one which is the shorter, but has a good deal of Danger, another which is longer, but the same is safer. I seem to myself unhappy, who hitherto have sweated in that Way, which does not please my Mind, neither,

via, quæ non arri-
det meo animo :
neque potui nancisci
quengquam qui vellet
indicare alteram cu-
jus amore depereo.
Tandem Deus immi-
fit in mentem, ut
adirem te, virum non
minus pium quam doc-
tum. Doctrina præ-
stat tibi, ut possis fa-
cile dare quod peto ;
pietas commovebit, ut
velis opitulari fra-
tri, cujus salus est
tibi in manu. Ne fa-
ciam longum, cum
ille veterator amovisset
suspicionem fuci
a te hujusmodis sermo-
nibus, ac fecisset fidem
alteram viam esse
perspectissimam sibi,
jam pridem Balbiniani-
mus prur ebat. Tan-
dem non temperans si-
bi, inquit, Valeat illa
curtatio, cujus nomen
ne audivi quidem
unquam, tantum ab-
est ut teneam, dic
mihi bona fide tene-
ne longationem ex-
acte ? Phy ! inquit
ille, ad unguem, sed
longitudo displicet.
Cum Balbinus rogaf-

ther could I get any one,
that would shew me the
other, with the Love of
which I perish. At last
God put it into my Mind,
that I should come to you,
a Man no less pious than
learned. Your Learning en-
ables you, that you can easi-
ly give what I ask ; your
Piety will move you, that
you will help a Brother,
whose Preservation you
have in your Power. That
I may not make it te-
dious, when that Cheat had
removed all Suspicion of
Roguery from himself with
this Kind of Talk, and had
made him believe, that the
other Way was very well
known to him, for some
Time Balbinus's Mind itch-
ed. At length not com-
manding himself, he says,
Farewell to that Curtation,
whose Name I have not
so much as heard ever, so
far am I from understand-
ing it, tell me in good
Faith, do you understand
Longation exactly ? Puh !
says he, to a Tittle, but
the Length displeases me.
When Balbinus had asked
how much Time was re-
quired, Too much, says he,
almost a whole Year, but
set

set quantum temporis in the mean Time it is very requireretur. Nimum safe. Do not trouble yourself, pene totus annus, sed interim est says Balbinus, though tutissima. Ne labora there should be Occasion for two Years, provided inquit Balbinus, etiam you can trust to your Art. amsi sit opus biennio, That I may bring the Matter into few Words; It modo fidas tuæ arti. was agreed betwixt them, Ut conferam rem in that they should attempt pauca; convenit inter the Matter privately in the eos, ut aggredere- House of Balbinus, upon tur rem clam in ædi- this Condition, bus Balbini, hac lege that he ut ille suppeditaret o- should give his Labour, peram, Balbinus sump- Balbinus the Charge, and tum, ac lucrum divide- the Gain should be divid- retur ex æquo et bo- ed equally and fairly, tho' no, quanquam modes- the modest Cheat offered of tus impostor desere- his own Accord to Balbi- bat ultro Balbino to- nus the whole Gain that tum lucrum quod should accrue. They swore provenisset. Juratum on both Sides to Silence, est utrinque de silen- which they do who are in- tio, quod faciunt qui itiated in Mysteries. Now initiantur in mysteriis. presently Money is paid, Jam illico pecunia nu- wherewith the Artist meratur, unde artifex should buy Pots, Glasses, mercaretur ollas, vi- Fuel, and other Things, tra, carbones, reliqua- which are proper for fur- que, quæ pertinent ad nishing the Forge. There instruendam officinam. our Alcumist spends that Ibi noster alcumista Money sweetly in Whores, decoquit eam pecuni- Dice, and Drinking. am suaviter in scorta, aleam et computationes.

A. Hoc nimirum est
vertere species rerum.

B. Balbino urgetur.

This indeed is to change
the Species of Things.

Balbinus urging him,

D

se,

te, ut aggredere-
 rem, *An non tenes,*
 inquit, illud, Qui cœ-
 pit bene, habet dimi-
 dium facti? Est mag-
 num præparare mate-
 riam bene. Tandem
 fornax cœpit adorna-
 ri. Hic rursus erat
 opus novo auro velu-
 ti illecebra auri ven-
 turi; siquidem ut
 piscis non capitur abs-
 que esca, sic aurum
 non provenit alcu-
 mistis, nisi pars auri
 admisceatur. Inte-
 rea Balbinus erat to-
 tus in supputationi-
 bus. Nam subduce-
 bat, si uncia pareret
 quindecim, quantum
 lucri esset redditurum
 ex his mille unciis:
 nam decreverat insu-
 mere tantum. Cum
 alcumista decoxisset
 hanc pecuniam quo-
 que, jamque simulaf-
 set multum operæ cir-
 ca selles et carbones,
 unum mensem atque
 alterum, Balbino ro-
 gante acquid res pro-
 cederet: primum ob-
 mutuit, tandem re-
 spondit, urgenti, Sicut
 præclaræ res solent,
 that he should set about the
 Business, Do you not under-
 stand, says he, that he
 that hath begun well, has
 done half his Work? It is
 a great Thing to prepare
 your Materials well. At
 length the Furnace began
 to be prepared. Here a-
 gain there was Need of new
 Gold, as it were a Wheedle
 to the Gold that was to come.
 For as a Fish is not taken
 without a Bait, so Gold
 comes not to the Alcumists,
 unless a Parcel of Gold
 is mixed. In the mean
 Time Balbinus was all up-
 on Calculations. For he
 reckoned, if one Ounce
 would produce fifteen, how
 much Profit would accrue
 from two thousand Ounces,
 for he had determined
 to lay out so much. When
 the Alcumist had spent
 this Money too, and now
 had pretended to Abun-
 dance of Pains about the
 Bellows and Fuel, one
 Month and another, Balbi-
 nus asking if the Business
 advanced any Thing;
 at first he was silent, at
 length he answered him,
 being urgent with him, As
 great Things use to do,
 which have always difficult
 quæ

quæ habent semper
difficiles aditus. Cau-
sabatur erratum in
emendis carbonibus :
nam emerat quernos
cum esset opus abieg-
nis aut columnis. Ibi
centum aurei perie-
rant. Nec redierunt
ad aleam eo segnius.
Nova pecunia data,
carbones mutantur ;
jamque res cœpta est
majore studio quam
antea : quemadmo-
dum in bello, milites,
si quid accidit secus
quam vellent, sarcii-
unt virtute. Cum of-
ficina servisset jam
aliquot mentes, et au-
reus factus expectare-
tur, at ne mica qui-
dem auri esset in va-
fis, (nam jam alcumif-
ta decoxerat et om-
ne illud) alia causa-
tio inventa est, nimi-
rum, vitra quibus
usus fuerat, non fuisse
temperata sicut opor-
tuit. Etenim ut Mer-
curius non fit ex quo-
vis ligno, ita aurum
non conficitur qui-
buslibet vitris. Quo
plus erat impensum,
hoc minus libebat
desistere.

Beginnings. He pretended
there was a Mistake made
in buying the Charcoal :
for he had bought Oak,
whereas he had Occasion
for Fir or Hazel. There
a hundred Crowns were
gone. Nor did they re-
turn to the Game for that
the more backwardly. New
Money being given, Charcoal
is changed ; and now the
Thing was begun with
greater Eagerness than be-
fore : as in War, Soldiers,
if any Thing happens other-
wise than they could
wish, mend it by their
Courage. When the Forge
had been heated now some
Months, and a golden
Product was expected, and
not a Bit truly of Gold
was in the Vessels (for now
the Alcumist had spent
also all that) another Pre-
tence was found out, to
wit, that the Glasses
which he had used, had
not been tempered as they
ought. For as a Mercury
is not made out of any
Wood, so Gold is not
made with any Glasses.
By how much the more
was laid out, by so much
the less had he a Mind to
desist.

D 2

A. Sic

A. Sic aleatores solent; quasi non sit multo satis perdere hoc quam totum.

B. Sic est. Alcumista *dejerabat* nunquam impositum fuisse sibi sic. Nunc errore deprehenso cætera fore tutiora, et sese farturum hoc dispendii magno cum fænore. Vitris mutatis, officina instaurata est tertio. Alcumista admonebat rem successuram felicius, si mitteret aliquot aureos dono virginis matri, quæ colitur, ut scis, Paraliis, nam artem esse sacram, nequerem geri prospere, absque favore numinum. Id consilium vehementer placuit Balbino pio homini, ut qui prætermitteret nullum diem quin perageret divinam rem. Alcumista suscepit religionem profectiorem, nimirum, in proximum oppidum, atque ibi decoxit pecuniam in ganeis. Reversus domum nunciat sibi esse summam spem,

So Gamesters use to do; as tho' it were not much better to lose that than all.

So it is. The Alcumist swore that he was never imposed on so. Now the Mistake being discovered the rest would be safer, and that he would make up this Loss with great Advantage. The Glasses being changed, the Forge was furnished a third Time. The Alcumist put him in Mind, that the Thing would succeed more happily, if he sent some Crowns as a Present to the Virgin Mother, who is worshipped, as you know, at Parulia, for the Art was sacred, nor would the Thing be managed successfully without the Favour of the Saints. That Advice mightily pleased Balbinus, a pious Man, as who omitted no Day, but he performed Divine Service. The Alcumist undertook the religious Journey, to wit, into the next Town, and there he spent the Money in Taverns. Being returned Home, he tells him, that he had the greatest Hopes
nego-

negotium successurum ex sententia, adeo divinam visam annuere suis votis. Ubi sudatum esset jam multo tempore, ac nemica quidem auri nasceretur usquam, respondit Balbino exposulanti, nihil tale unquam accidisse sibi in vita, experto artem toties, nec posse conjectare satis quid esset causæ. Quum divinatum esset diu, tandem illud venit in mentem Balbino, num prætermisisset quo die audire sacrum, aut dicere horarias, preces, quas vocant. Nam nihil succedere his omissis. Ibi impostor inquit, Me miserum! id admissum est per oblivionem semel atque iterum, et nuper surgens a prolixo convivio, oblitus sum dicere salutationem virginis. Tum Balbinus inquit, Non mirum, si tanta res non succedit. Artifex recipit, pro duobus sacris prætermisissis, auditurum duodecim, et pro u-

that the Business would succeed to their Mind, so the Saint seemed to agree to his Prayers. When he had sweat now a long Time, and not a Bit indeed of Gold was produced, any where, he answered Balbinus expostulating, that no such Thing had ever happened to him in his Life, having tried his Art so often; nor could he guess well what was the Reason. When they had guessed a long Time, at length that came into the Mind of Balbinus, whether he had omitted any Day to hear Mass, or to say the Horary Prayers, as they call them. For nothing would succeed, these being omitted. There the Cheat says, Woe's me! that was done through Forgetfulness once and again; and lately rising from a long Feast, I forgot to say the Salutation of the Virgin. Then Balbinus says, No Wonder, if so great a Thing does not succeed. The Artist promises for two Masses omitted, that he would hear twelve, and for one Salutation would pay ten. When Money failed the

nica salutatione repositurum decem. Cum pecuniadesecisset prodigum Alcumistam subinde, nec causæ petendi suppeterent, tandem commentus est hanc technam; rediit domum admodum exanimatus, ac lamentabili voce, Perii, inquit, funditus, Balbine, perii, æsum est de capite meo. Balbinus obstupuit, et auebat scire causam tanti mali. Aulici suboderati sunt, inquit, quod egimus, nec expecto aliud quam ut mox deducar in carcerem. Ad hanc vocem Balbinus expalluit serio. Nam scis apud nos esse capitale, si quis exerceat alcumisticam absque permissu principis. Ille pergit, Non metuo, mortem, inquit, utinam illa contingat: metuo quiddam crudelius. Inquit roganti quid esset, Rapiar aliquo in turrin; illic cogar per omnem vitam laborare illis quibus non libet. An

prodigal Alcumist now and then, and no Pretences for asking occurred, at length he invented this Trick; he returned Home very much frightened; and with a lamentable Voice, I am undone, says he, utterly, Balbinus, I am undone, there is an End of my Life. Balbinus was amazed, and desired to know the Cause of so great a Calamity. The Courtiers have smelt out, says he, what we have done; nor do I expect any Thing else than that by and by I shall be carried to Prison. At this Saying, Balbinus was pale in good Earnest. For you know with us it is capital, if any one exercises the Alcumistick Art without the Permission of the Prince. He goes on, I do not fear Death, saith he, I wish that may befall me: I fear something more cruel. He says to him, asking what it was, I shall be carried some whither into a Tower; there I shall be forced for all my Life to work for those for whom I have no Mind: Is there any Death which ought not to be more valuable

est ulla mors, quæ non
debeat esse potior quam
talis vita? Ibi res
ventilata est consulta-
tione. Balbinus, quo-
niam callebat artem
rhetoricam, pulsavit
omnes status si qua
periculum posset vita-
ri. Non potes infici-
ari crimen? inquit.
Nequaquam, ait ille
Res parsa est inter re-
gios satellites: et ha-
bent argumenta, quæ
non possunt dilui.
Nec poterat factum
quidem defendi ob
manifestam legem.
Cum multis adductis
in medium, videre-
tur nihil firmi præ-
sidii, tandem alcu-
mista, cui erat jam
opus præsentis pecunia,
inquit, Nos, Balbine,
agimus lentis consiliis;
atqui res poscit præ-
sens remedium. Ar-
bitror adfuturos jam,
qui abripiant me in
malam rem. Denique
cum nihil occurreret
Balbino, tandem al-
cumistica inquit, Nec
quidquam occurrit
mihi, nec video quid-
quam superesse, nisi ut

ble than such a Life?
There the Matter was exa-
mined in Consultation.
Balbinus, because he under-
stood the Art of Rhetorick,
run over all his Topicks,
if any Way the Danger
could be avoided. Can-
not you deny the Crime?
says he. By no Means,
says he. The Thing is
spread amongst the King's
Guards; and they have
Proofs which cannot be
confuted. Nor could the
Fact indeed be defended,
because of a plain Law.
When after many Things
produced betwixt them,
there appeared nothing of
good Security, at length
the Alcumist, who had
now Need of present Mo-
ney, says, We, Balbinus,
act by slow Counsels; but
the Thing requires a present
Remedy. I suppose they
will be here presently, that
will hurry me into an
evil Condition. Lastly,
when nothing occurred to
Balbinus, at length the
Alcumist says, Nor does
any Thing occur to me,
nor do I see any Thing left
unless that I die bravely,
unless perhaps this please
you, which alone is left,

peream fortiter: nisi forte hoc placet, quod unum superest utile magis quam honestum nisi quod necessitas est durum telum. Scis, inquit, hoc genus hominum esse avidum pecuniæ: eoque posse corrumpi facilius ut silent: quamvis fidurum dare illis furciferis quod profundant, tamen ut res nunc sunt video nihil melius. Idem visum est Balbino, ac numeravit triginta aureos, quibus redimeret silentium.

A. Liberalitas Balbini est mira.

B. Imo citius extudisses dentem ab eo quam nummum in honesta re. Sic prospectum est alcumistæ, cui nihil erat periculi, nisi quod non haberet quod daret amicæ.

A. Demiror nihil esse nasi Balbino in tantum.

B. Heic tantum caret naso, nasutissimus in cæteris. Rursus fornax instruitur nova pecunia, sed precatiuncula præmissa ad

useful rather than honourable, but that Necessity is a hard Weapon. You know, quoth he, that this Sort of Men are greedy of Money; and therefore may be corrupted more easily to be silent. Although it be a hard Case to give to those Rascals to spend, yet as Matters now are, I see nothing better. The same Thing seemed good to Balbinus, and he counted out thirty Pieces of Gold, whereby he might purchase Silence.

The Liberality of Balbinus is wonderful.

Nay, you would sooner have got a Too'h from him than a Piece of Money in an honest Matter. Thus Provision was made for the Alcumist, who was in no Danger, but that he had not to give to his Miss.

I wonder Balbinus should have no Sense to such a Degree.

Here only he wants Sense, being sensible enough in other Things. Again the Furnace is fitted up with new Money, but with a Prayer put up first to the virginem

virginem matrem, ut Virgin Mother, that *she*
faveret cœptis. Jam would favor their under-
totus annus exierat takings. Now a whole
dum illo causante year was gone, whilst he
nunc hoc, nunc illud pretending now this, then
luditur opera, et im- that, his labor is lost, and
pensa perit. Interim the expence thrown away.
extitit quidam ridicu- In the mean time there
lus casus. happened a certain comical
adventure.

C. Quisnam? What?

D. Alcumista ha- The Alcumist had a pri-
buit furivam consue- vate commerce with the wife
tudinem cum uxore cu- of a certain courtier; the
jusdam aulici; mari- husband having conceived
tus, concepta suspici- a suspicion, began to watch
one, cœpit observare the fellow. At last, when
hominem. Tandem it was told him, that the
cum nunciatum esset priest was in the bed-
illi, sacrificum esse chamber, he returned home
in cubiculo, rediit contrary to their expecta-
domum præter ex- tations, knocks at the door.
pectationem, pulsat
ostium.

C Quid facturus What was he for doing
homini? with the fellow?

D. Quid! nihil What! nothing pleasant,
suave, aut occisurus either he would have killed
erat aut exsecturus. him, or have gelded him.
Ubi maritus instans When the husband being
minitaretur se effrac- very earnest, threatened
turum ostium vi ni that he would break the
uxor aperiret, trepi- door by force, unless the
datum est magnopere wife opened it; they

et aliquod præsentaneum consilium circumspicitur. Nec erat aliud quam quod res ipsa dabat. Abiecit tunicam, ac deiecit sese per fenestram angustam, non sine periculo; nec sine vulnere, ac fugit. Scis tales fabulas spargi illico; itaque permanavit et ad Balbinum; atque artifex divinarat id fore.

A Heic itaque tenetur medius.

B. Imo elapsus est hinc feliciter quam e cubiculo. Audi technam hominis. Balbinus nihil exposulabat, sed nubilo vultu indicabat se non ignorare quod ferebatur vulgo. Ille noverat Balbinum esse pium virum pene dixerim superstitiosum in nonnullis; et qui sunt tales, facile condonant supplici in peccato quamvis magno. Itaque injicit mentionem de successu negotii data opera,

trembled mightily, and some present contrivance is considered of. Nor was there any other than what the thing itself offered. He stript off his waistcoat, and threw himself thro' a narrow window, nor without danger, nor without a wound, and fled. You know that such stories are spread presently; therefore it came also to Balbinus, and the artist guessed that would be.

Here therefore he is held by the middle.

Nay he slipped hence more luckily than out of the bedchamber. Hear the trick of the fellow. Balbinus did not exposulate at all, but by his cloudy countenance shewed that he was not ignorant of what was reported commonly. He knew Balbinus was a pious man, I may almost say superstitious in some things, and they who are such, easily forgive one that begs pardon in a fault never so great. Wherefore he makes mention of the success of the business on purpose; complaining that it did not succeed as it used, or he queri.

queritans non succederet ut solet, aut vellet: addebat se vehementer mirari quid esset causæ. Ibi Balbinus commotus per occasionem, qui videbatur alioqui destinasse silentium, et erat qui commoveretur facile. Non est obscurum, inquit quod obstat, peccata obstant quo minus succedat, quod convenit tractari pure a parisi, Ad hanc vocem artifex procubuit in genua, subinde tundens pectus, lachrymabili vultu ac voce inquit, dixisti verissimum, Balbine; peccata, inquam, obstant, sed mea peccata, non tua: nam non pudebit confiteri meam turpitudinem apud te velut apud sanctissimum sacerdotem. Infirmitas carnis vicerat me. Satanas pertraxerat me in suos laqueos, et O me miserum! e sacrificio factus sum adulter. Tamen hoc munus,

wished. He adled, that, he very much wondered what was the reason. There Balbinus being moved upon the occasion, who seemed otherwise to have intended silence, and he was one who was moved easily. It is not obscure, quoth he, what hinders, sins hinder it from succeeding, which it is fit should be handled purely by the pure. At this saying the artist fell upon his knees, now and then smiting his breast, with a lamentable countenance and voice, says, You have said very true, Balbinus, sins, I say, hinder, but my sins, not yours: for I shall not be ashamed to confess my filthiness to you, as to a most holy Priest. The weakness of the flesh had conquered me. Satan had drawn me into his snares, and O wo's me! of a Priest I am become a cuckold maker. Yet this present which we sent to the virgin mother was not lost altogether, I had perished by certain destruction, unless she had succoured me. Now the husband was breaking the door; the

quod

*quod misimus virgini
matri non periit om-
nino. Perieram certo
exitio, ni illa suc-
curisset. Jam ma-
ritus effringebat fo-
res, fenestra erat arc-
tior quam ut possem
elabi: in tam pre-
sentaneo periculo, ve-
nit in mentem sanc-
tissimæ virginis pro-
cidi in genua, obtesta-
tus sum, si munus fu-
isset gratum, ut opitu-
laretur. Nec mora,
repeto fenestram; (nam
sic necessitas urgebat)
et reperi amplam satis
ad effugium.*

C. Credidit Bal-
binus ista?

D. Credidit! imo
ignovit etiam, et ad-
monuit religiose, ne
præberet se ingratum
beatissimæ virgini.
Rursus pecunia nu-
merata est danti fidem
se arare rem sacram
pure posthac.

C. Quis finis tan-
dem?

D. Fabula est per
longa; sed ego ab-
solvam paucis. Cum
lulisset hominem diu

*window was straighter
than that I could get out.
In so imminent a danger,
I bethought me of the
most holy Virgin; I fell
upon my knees, I besought
her, if the present was ac-
ceptable, that she would help
me. Without delay, I go
again to the window, (for
so necessity obliged me) and
I found it large enough
for an escape.*

Did Balbinus believe
these things?

Believe! nay, he for-
gave him too, and advised
him religiously, that he
should not shew himself un-
grateful to the most blessed
virgin. Again money was
paid him giving his pro-
mise that he would manage
this holy affair purely for
the future.

What was the upshot at
last?

The story is very long;
but I finish it in a few
words. After he had
played upon the man a
ejus-

ejusmodi commentis, et long time with such inven-
extorfisset non medio- tions, and had got no
crem vim pecuniæ small quantity of money
ab eo, tandem venit from him, at length there
qui noverat nebulo- came one who had known
nem a puero. Is fa- the knave from a child.
cile divinans illum He easily guessing that he
agere idem apud was doing the same thing
Balbinum, quod with Balbinus, which he
egerat nusquam non, had been doing every where
aggreditur eum clam; else, goes to him privately,
exponit qualem ar- tells him what an artist
tificem foverat suæ he maintained in his house;
domi; monet ut ab- he advises him to dismiss the
leget hominem quam man as soon as may be,
primum, ni mallet unless he had rather have
ipsum fugere ali- him run away some time
quando compilatis after he had robbed his
scriniis. Chest.

C. Quid Balbi- What did Balbinus here?
nus hic? videlicet, to wit, he took care the
curavit hominum con- fellow was thrown into the
jiciendum in carce- gaol.
rem.

D. In carcerem! Into the gaol! Nay, he
imo, numeravit via- paid him money for his
ticum, obsecrans per journey, beseeching him by
omnia sacra, ne effu- all that was sacred, that
tiret quod accidisset: he would not blab, what
et sapuit mea senten- had happened; and he was
tia quidem, qui wise in my opinion, truly
maluerit hoc quam who chose this rather than
esse fabula convivi- be the story of feasts, and
orum, et fori, deinde the market, and then come
venire in periculo non in danger of confiscation.
confiscationis. Nam For there was no danger
erat nihil periculi of the cheat, he understood
impostori, tenebat as much of the art as any
tantum

tantum artis, quantum quivis asinus, et impostura in hoc genere est favorabilis. Quod si intastasset crimen furti; unctio reddebat eum tutum ut suspendio, neque quisquam alat lubens talem in carcere gratis.

C. Miseresceret me Balbini, nisi ipse gauderet deludi.

D. Nunc properandum est in aulam; alias referam multo stultiora etiam his.

C. Cum vacabit, et audiam lubens, et pensabo fabulam fabula.

ass, and cheating in this kind is favored. But if he had laid against him the crime of felony, his unctio rendered him secure from hanging; nor would any one maintain willingly such a fellow in the gaol for nothing.

I should pity Balbinus, unless he loved to be deluded.

Now I must hasten to Court; some other time I will tell you much more foolish things even than these.

When you shall be at leisure, I both shall hear you gladly, and requite story with story.

HIPPOPLANUS.

A. IMMortalem Deum! quam torve intuetur noster Phædrus et subinde suspicit in cœlum! adoriar. Quid novæ rei accidit, Phædre?

P. Quamobrem interrogas istuc, Aule?

A. Quoniam vi-

IMmortal God! how grave looks our Phædrus, and now and then looks up to heaven! I will accost him. What new thing has happened Phædrus?

Why do you ask that, Aulus.

Because you seem to me deris

deris mihi factus to have become a Cato of
Cato e Phædro; est a Phædrus; there is so
tanta severitas in much seriousness in your
vultu. countenance.

P. *Non mirum,* No wonder, friend, I
amicè, confessus sum have confessed just now my
modo mea peccata. sins.

A. *Phy, jam de-* Fugh! now I give over
finomirari, sed agedic wondering, but come tell me
mihi bona fide, con- in good faith, have you
fessus es omnia? confessed all?

P. *Omnia quidem* All indeed which came
quæ veniebant in into my mind, one only
mentem, unico dun- excepted.
taxat excepto.

A. *Cur reticuiſti* Why did you conceal
hoc unum? this one?

P. *Quia nondum* Because it could not yet
potuit displicere mihi. displease me.

A. *Oportet eſſe* It must be a sweet sin.
ſuave peccatum.

P. *Nescio an ſit* I know not whether it
peccatum, ſed ſi va- be a sin, but if you are
cas, audies. at leisure, you shall hear.

A. *Audiam equi-* I will hear it indeed wil-
demlubens. lingly.

P. *Scis quanta* You know what abun-
impoſtura ſit apud dance of cheating there is
noſtros in his qui with our countrymen
vendunt aut locant amongſt thoſe who ſell or
equos. let out horſes.

A. *Scio plus quam* I know more than I
vellem, deluſus non would, having been cheat-
ſemel ab iis. ed not once only by them.

P. *Iter nuper, in-* A journey lately hap-
cidit mihi, cum pro- pened to me both long
lixum ſatis, tum eti- enough, and alſo to be haf-
am accelerandum. tened. I go to one of them,
Adſeo

Adeo quendam ex illis, quem dixisses minime malum ejus generis, et nonnihil amicitiae etiam intercedebat mihi cum homine. Narro mihi esse seriam rem, opus esse praetrenuo equo; si unquam praeuisset se bonum virum mihi, nunc praestaret. Ille pollicetur se acturum mecum sic, ut ageret cum suo charissimo fratre.

A. Fortassis impositurus et fratri.

P. Inducit in stabulam, jubet ut eligam ex omnibus equis quemcunque vellem. Tandem unus arridebat plus caeteris. Ille probat meum judicium, dejerans eum equum expetitum esse frequenter a multis: se maluisse servare eum singulari amico, quam addicere ignotis. Conventum est de pretio, pecunia numeratur praesens. Conscendo. Equus gestiebat miralacritate in egressu;

whom you would have said to be the least bad of that sort, and something of friendship too there was betwixt me and the Man. I tell him I have some weighty Business, had need of a very stout Horse; if ever he had shewn himself a good Man to me that now he would do it. He promised me that he would deal with me so, as he would deal with his most dear Brother.

Perhaps he would have imposed likewise upon his Brother.

He leads me into the Stable, bids me chuse out of all the Horses whichsoever I would. At length one pleased me more than the rest. He approves of my Judgment, swearing that that Horse had been desired frequently by many; that he chose rather to keep him for a particular Friend, than part with him to Strangers. We agreed about the Price, the Money is paid down presently. I mount. The Horse pranced with wonderful Alacrity in setting out; you would have said that he was mettlesome,
dixisses

dixisses esse feroculum, nam erat obesulus, et pulchellus. Ubi equitassem jam sesquihoram, sensi plane lassum, nec posse impelli quidem calcaribus. Audieram tales ali ab illis ad imposturam, quos judicares insignes e specie, ceterum impatientissimos laboris. Ego continuo mecum, captus sum; age referam par pari, ubi rediero domum.

for he was pretty fat and handsome. When I had rid now an Hour and a half, I perceived him quite tired, and that he could not be got on truly with the Spurs. I had heard that such were kept by them for cheating, which you would judge fine ones by their Appearance, but very unable to bear Labour. I said presently with myself, I am caught; well I will return like for like, when I return Home.

A. Quid consilii capiebas hic, eques absque equo?

What Course did you take here, a Horseman without a Horse?

P. Id quod res dabat. Deflexi in proximum vicum; illic deposui equum apud quendam notum mihi, et conduxī alterum; profectus sum quo destinaram, reversus sum, reddo conductitium equum; reperio meum sopsissimam, ut erat, obesum et pulchre requietum vectus eo, redeo ad impostorem, rogo ut alut aliquot dies in suo stabulo, donec repetiero. Percontatur quam com-

That which the Thing offered. I turned off into the next Town; there I set up my Horse with one that was known to me, and hired another; I went whither I had designed, returned, restore my hired Horse; I find my Cheat, as he was, fat and finely rested; riding upon him, I return to the Rogue; I beg of him, that he would keep him some Days in his Stable, till I come for him again. He asks me how well he carried me. I swear by all that's sacred,

mode

mode gesserit me. Ego de jero per omnia sacra me nunquam conscendisse tergum felicioris equi in vita, volasse potius quam ambulasse, nec sensisse lassitudinem tam longo itinere, nec factum pilo macrore mob labore. Cum persuaseram illi hæc esse vera, cogitabat tacitus secum illum equum esse alium, quam hætenus suspicatus esset. Itaque priusquam abirem, rogabat num mihi equus esset venalis; primo negabam, quod, si iter incideret denuo, non foret facile nancisci similem: attamen nihil esse tam charum mihi, quod non esset venale pretio largo: etiam si quis cuperet emptum me ipsum, inquam.

A. Næ tu agebas Cretensem pulchre cum Cretense.

P. Quid multis? Non dimittit me, donec indicarem. Indicavi non paulo pluris quam emeram. Digressus ab homine, mox suborno qui age-

that I never got upon the Back of a better Horse in my Life; that he flew rather than paced, and was not sensible of Weariness in so long a Journey, nor made a Hair the leaner for his Labour. When I had persuaded him that these Things were true, he thought silently with himself, that the Horse was another Sort of one, than hitherto he had suspected him. Therefore before I went away, he asked me if my Horse was to be sold: At first I said no, because if a Journey should fall out again, it would not be easy to get the like; but that nothing was so dear to me, which was not to be sold for a large Price; although any one should desire to buy myself, say I.

Truly you acted the Cretan finely with the Cretan.

What needs many Words? He does not dismiss me till I set my Price. I set him at not a little more than I had bought him for. Being gone from the Man, by and ret

ret partem hujus fabule mihi, pulchre instructum et edoctum. Is ingressus domum, inclamat locatorem, ait sibi opus esse insigni equo, et egregie patienti laboris. Alter ostendit multos, et prædicat passimum quemque maxime: non laudat illum solum, quem venderat mihi, quoniam existimabat vere talem, qualem prædicaveram. At alter illico rogat num et ille esset venalis. Locator primum obticescere atque prædicare alios ambitiose. Cum iste cæteris probatis utcunque, semper ageret de illo uno, tandem locator apud se, Judicium meum de illo equo plane fefellit me. Siquidem hic peregrinus statim agnovit hunc inter omnes. Cum ille instaret, tandem inquit, Hic est venalis, sed fortasse deterreberis pretio. Pretium, inquit ille, non est magnum, sed dignitas rei re-

by I suborn one, who should act a Part of this Play for me, well instructed and taught. He entered the House, calls upon the Jockey, he says that he had need of a very good Horse, and excellently capable of enduring Labour. The other shows him many, and commends every the worst Horse most. He does not commend him alone, which he had sold to me, because he thought him truly such, as I had commended him for. But the other presently asks whether he too was to be sold. The Jockey at first was silent, and commended others mightily. When he, the rest being approved of in some measure, always treated about that alone; at last the Jockey says to himself, My Judgment of that Horse plainly deceived me: since this Stranger immediately knew him amongst them all. When he urged him, at last says he, He is to be sold, but perhaps you will be frightened with the Price. The Price says he, is not great, if the Worth of the Thing answer. Set your Price. He spondeat.

spondeat. Indica. Indicavit aliquanto pluris, quam indicaram ipsi, captans et hoc lucrum. Tandem convenit de pretio: satis magna arrha datur, nempe regalis aureus, ne qua suspicio simulatae emptionis incideret. Emptor jubet pabulum dari equo. At se rediturum mox et abducturum. Dat etiam drachmam stabulario. Ego, simul atque cognovi pactio- nem esse firmam, sic ut non posset rescindi, cedo rursus ad loca- torem armatus ocreis et calcaribus. Clamo anhelus, ille adest, ro- gat quid velim. Meus equus adornetur il- lico, inquam, nam proficiscendum est eve- stigio ob maxime se- riam rem. Atqui modo, inquit, manda- bas ut alerem tuum equum aliquot dies: Verum, inquam, sed negotium obiectum est præter expectationem, idque regium, quod patitur nullam dilati- onem. Hic ille, Eli-

set him at something more than I had set him at to him, catching also at this Gain. At length they agreed about the Price: A good large earnest Penny is given, to wit, a royal Crown, lest any Suspicion of a counterfeit Purchase should happen. The Buyer orders Hay to be given to the Horse. He says, that he will return presently, and take him away. He gives also a Sixpence to the Hostler. I, as soon as I knew the Bargain was firm, so that it could not be broken, returned again to the Jockey, dressed in my Boots and Spurs. I call out of Breath, he comes, asks me what I would have. Let my Horse be got ready presently, say I, for I must go immedi- ately upon a very serious Affair. But just now, quoth he, you ordered that I should keep your Horse some Days: True, say I, but Business is fallen in my Way besides my Expecta- tion, and that the King's, which admits no Delay. Here he said, You may choose out of all, which you will, you cannot have
ges

ges ex omnibus quem
voles; non potes habere
tuum. Rogo quam-
obrem? Quoniam,
inquit, venditus est.
Ibi simulata magna
perturbatione, inquam
Superi prohibeant quod
dicis. Hoc itinere ob-
jecto, non venderem
eum equum, etiamsi
quis numeret quadru-
plum. Incipio rix-
am, clamo me perdi-
tum. Tandem et ille
incaluit. Quid opus,
inquit, jurgiis? Indi-
casti equum, ego ven-
didi; si numero preti-
um, habes nihil quod
agas mecum. Sunt
leges in hac urbe:
non potes compellere
me ad exhibendum
equum. Cum clama-
sem diu, aut exhiberet
equum, aut emptor-
em; tandem iratus
numerat pretium. E-
meram quindecim au-
reis. Æstimaram vi-
ginti sex, ille æstima-
rat triginta duobus.
Cogitabat apud se;
præstat facere hoc lu-
cri, quam reddere
equum. Ab eo simi-
lis dolenti, ac vix

your own. I ask, what
for? Because, says he, he
is sold. There pretending
a great Disturbance, I say,
Heaven forbid, what you say.
This Journey being fallen
out, I would not sell that
Horse, altho' any one would
pay me four Times the
Worth. I begin a scolding,
I cry out that I am un-
done. At length he too,
grew hot. What need,
quoth he, of all this Bawl-
ing; You set a Price on
your Horse. I have sold
him, if I pay you your
Price, you have nothing
that you can do with me.
There are Laws in this
City: You cannot compel
me to produce the Horse.
After I had bawled a long
Time, either that he should
produce the Horse, or the
Buyer; at length being
mad he pays me my Price.
I had bought him for
fifteen Crowns, I had va-
lued him at twenty-six, he
had valued him at thirty-
two. He thought to
himself, it is better to
make this Advantage,
than to return the Horse.
I go away like one grieved,
and scarce appeased with the
Money given me. He begs
placatus

placatus pecunia data. Ille rogat ut boni consulam, se pensaturum hoc incommodi in aliis rebus. Sic impossum est imponori. Habet equum nullius pretii. Expectat ut qui dedit arrham, veniat numeratum pecuniam; at neino venit nec unquam venturus est.

A. Interim nunquam exposulavit tecum?

P. Qua fronte aut quo jure faceret id? Convenit quidem semel atque iterum. Conquestus est de fide emptoris. Verum ego exposulavi ultro cum homine dicens illum dignum eo malo qui spoliavit me tali equo præpropere venditione. Hoc est crimen tam bene collocatum mea sententia, ut non possim inducere animum confiteri.

A. Ego poscerem statuam mihi, si designassem aliquid tale.

P. Nescio an loqueris ex animo: tamen addis animum mihi, quo magis libeat facere suum talibus.

that I would take in good Part that he would make amends for this Inconvenience in other Things. So I cheated the Cheater. He has a Horse of no Value. He expects that he who gave the earnest Penny, should come to pay his Money; but no body comes, nor ever will come.

In the mean Time did he never exposulate with you?

With what Front or with what Right could he do it? He met me indeed once and again. He complained of the Honesty of the Buyer. But I exposulated of my own Accord with the Man, saying that he was worthy of that Misfortune, who had robbed me of such a Horse by too hasty selling of him. This is a Crime so well placed, in my Opinion, that I cannot bring my mind to confess it.

I should demand a Statue for myself, if I had contrived any such Thing.

I know not whether you speak from your Heart: yet you give encouragement to me, that I have the more mind to put the Trick on such Fellows.

ERASMI
COLLOQUIA SELECTA.

CONVIVIVM FABULOSUM.

Polymythus, Gelafinus, Eutrapelus, Astæus,
Philythlus, Philogelos, Euglotus, Lerocha-
res, Adolefches.

As. **U**T non deet bene institu- **A**S it does not become a
tam civitatem esse sine well ordered State
legibus ac principe, ita to be without Laws and a
nec oportet convivium. Prince, so neither does it
become a Feast to be.

Ge. Isti huc vero per- That indeed pleases us
placet, ut unus respon- very well, that I alone
deam nomine totius may answer in the Name of
populi. the whole People.

Po. Heus puer, Soho, Boy, bring hither
adfer huc talos, horum the Dice, by their Votes the
suffragiis regnum Kingdom shall be disposed
decernetur cuicumque of to whomsoever Jupiter
Jupiter faverit. Euge! shall favour. Well done!
Jupiter favit Eutra- Jupiter has favoured Eu-
pelo. Sortes non fuere trapelus. The Lots were
cæcæ. Magis idone- not blind. A more fit
us non poterat eligi, Man could not have been
etiamsi puncta collec- chosen, though the Vote
ta fuissent viritim had been taken Man by
per singulas tribus. Man through every Tribe.
Vulgo astatur pro- There is commonly tossed
verbium, non tam va- about a Proverb, not so silly
num,

num, quam parum Latinum, novus rex, novus lex.

as it is bad Latin, a new King, a new Law.

Eu. Quod sit felix faustumque huic convivio. Primum edico, ne quis profero heic præter ridiculas fabulas. Cui deerit fabulamultatordrachma. Ea pecunia insumitor in vinum. Atque extempore conficta habentor in legitimis fabulis, modo probabile et decorum servetur. Si nulli deerit fabula, duo pendunt pretium vini, quorum alter dixerit lepidissimam, alter frigidissimam fabulam. Convivator esto immunis a sumptu vini: unus suppeditato sumptum ciborum. Si quid controversiæ inciderit, Gelasinus esto arbiter et iudex hujus rei. Si vos sciveritis hæc rata sunt. Qui noluerit parere legi, abito, tamen sic, ut sit jus fasque redire potest die ad computationem.

That which may be lucky and fortunate for this Feast. First I proclaim that nobody produce any Thing here besides comical Stories. He that wants a Story, let him be fined Sixpence. Let that Money be spent in Wine. And let Things invented extempore be reckoned amongst lawful Stories, provided Probability and Decency be preserved. If none shall want a Story, let those two pay the Charge of the Wine, whereof the one shall tell the prettiest, the other the dullest Story. Let the Master of the Feast be free from the Charge of the Wine: Let him alone bear the Charge of the ViQuals. If any Dispute happen, let Gelasinus be the Decider and Judge of that Affair. If you confirm these Things, let them be established. He that will not obey the Law, let him go, yet so that it may be lawful and allowable for him to return the Day after to the Club.

Ce. Vo-

G. Volumus legem *We will that the Law*
latam a rege esse ra- *made by our King be con-*
tam nostris suffragiis, *firmed by our Votes; but*
sed unde circulus fa- *whence shall the circle of*
bularum *proficisce-* *Stories proceed?*
tur?

Fut. Unde nisi a *From whence but from*
convivatore. *the Entertainer.*

As. Jureconsulti *The Lawyers deny it to*
negant esse legem quæ *be a Law which is not just.*
non sit æqua.

Eu. Assentior. *I assent to it.*

At At tua lex *But your Law equals the*
æquat optimam fabu- *best Story to the worst.*
lam pessimam.

Eut. Ubi voluptas *Where Pleasure is sought,*
quæritur, ibi pro- *there he deserves no less*
meretur non minus *praise who says very badly*
laudis, qui dicit pes- *than he who says very well;*
sime quam qui optime, *as amongst Singers no Man*
velut inter cantores *pleases, unless he that sings*
nemo voluptati est, nisi *either notably well, or ex-*
qui cecinerit aut in- *traordinary ill. Do not*
signiter bene, aut e- *more laugh upon hearing the*
gregie male. Nonne *Cuckow, than the Night-*
plures rident audito *ingale? Here indifference*
coccyge quam luf- *has no praise.*
cinia? Heic medio-
critas non habet lau-
dem.

As. At cur plectun- *But why are they punish-*
tur qui auferunt lau- *ed who get praise?*
dem.

Eut. Ne nimia *Lest excessive happiness*
felicitas provocet ali- *should provoke some Neme-*
quam Nemefin illis, *sis against them, if they*
si auferent et laudem *should get both praise and*
et immunitatem simul. *immunity together.*

z

As.

As. Per Bromium By Bromius, *Minos him-*
Minos ipse nunquam *self never made a more*
tulit æquiores legem. *reasonable law.*

Phylyth. Feres Will you make no law
nullam legem de mo- *concerning the manner of*
do bibendi? *drinking?*

Eut. Re dispecta, The thing being consi-
sequar exemplum A- *dered, I will follow the ex-*
gesilai, regis Lacedæ- *ample of Agesilaus, King of*
moniorum. *the Lacedemonians.*

Phylyth. Quid What did he?
is fecit.

E. Cum is quodum When he on a certain
tempore delectus esset *time had been chosen Gover-*
symposiarchus, ar- *nor of a feast at the plea-*
bitrio talorum; ar- *sure of the Dice, the mas-*
chitriclano rogante *ter of the house asking how*
quantum vini juberet *much wine he ordered to be*
apponi cuique, inquit, *served up to every one, he*
Si largior copia vini *says, If a large plenty of*
parata est, dato cui- *wine be provided, give to*
que, quantum popos- *every one as much as he*
cerit; si malignior, *calls for; if a more spar-*
distribuito omnibus *ing, divide to every one*
ex æquo. *alike.*

Phylyth. Quid What meant that Lacede-
sibi voluit ille Lacon *demonian when he said*
cum diceret hæc? *these Things?*

E. Agebat hoc, ut He meant this, that the
convivium neque es- *feast should neither be*
set temulentum, neque *drunken; nor again quar-*
rursum querulum. *relsome.*

P. Qui sic. How so?

E. Quia sunt qui Because there are some
gaudent bibere largius *who love to drink plenti-*
sunt qui gaudent par- *fully, there are others who*
cius. Reperiuntur *love to drink sparingly.*
et abstemii, qualis *There are likewise found*
 Romu-

Romulus dicitur fuisse. Itaque si vinum datur nulli nisi poscenti, primum, nemo compellitur ad bibendum, et tamen desiderant nihil, quibus largior potatio est grata. Ita fit ut nemo sit tristis in convivio. Rursus, si parcius copia vini distribuitur æquis portionibus in singulos, habent satis qui bibunt moderatius, neque potest quisquam obmurmurare in æqualitate; quando qui haustus erat largius componit se ad temperantiam. æquo animo. Si hoc exemplum placet, utar, nam volumus hoc esse fabulosum, non vinosum convivium.

P. Quid igitur bibebat Romulus?

E. Idem quod canes bibunt.

P. An. non istud indignum rege?

E. Nihil magis quam quod reges spirant aere communium canibus; nisi quod illud interest, rex non bibit eandem

abstemious people, such as Romulus is said to have been. Therefore if wine is given to none but him that calls for it, first, nobody is forced to drink, and yet they want nothing, to whom plentiful drinking is agreeable. So it comes about that no body is sad in the feast. Again, if a less quantity of wine is distributed in equal shares to each, they have enough, that drink moderately, nor can any one murmur in equality, since he that would have drunk plentifully, composes himself to temperance with a contented mind. If this example pleases you, I will use it, for we would have this to be a fabulous, not a drunken feast.

What then drank Romulus?

The same that dogs drink.

Is not that unworthy of a king?

No more than that kings breathe in the air common with dogs; but that there is that difference, the king does not drink the same water which the dog drank, aquam

aquam, quam canis biberet, sed canis haurit aerem quem rex efflavit. Et vicissim rex haurit aerem quem canis efflavit. Alexander ille Magnus tulisset plus gloriæ, si bibisset cum canibus. Nam nihil pejus regi qui vigilat tot millibus hominum, quam vinolentia. Cæterum Romulum fuisse abstemium, apophthegma dictum ab illo, non infestiviter declarat. Etenim cum quidam videns illum abstinere a vino dixisset, vinum futurum vile, si omnes biberent quemadmodum ille; imo, inquit, tum arbitror fore carissimum, si omnes biberent vinum quemadmodum ego, nam bibo quantum lubet.

Ge. Utinam nos- I wish our John Botzem, ter Joannes Botzemus canon of Constance was here. canonicus Constantiensis adestet heic. For he too is no less abstemious than he is reported to be; otherwise a courteous and pleasant companion.

Po. Age, si potestis, non dicam, sorbere et flare simul, quod Plautus ait esse difficile; sed edere et audire, quod est per- Come, if you can, I will not say sup and blow at the same time, which Plautus says is difficult, but eat and hear, which is very easy; I will begin the

facile; auspicabor munus fabulandi bonis avibus. Si fabula erit parum lepidâ, scitote Batavam esse. Opinor nomen Macci auditum aliquot vestrum.

Ge. Non est ita diu quod periit.

Po. Cum is venisset in civitatem quæ dicitur Leydis, ac novus hospes vellet innotescere quopiam joco (nam is erat homini mos) ingressus est officinam calcearii, salutatur. Ille cupiens extrudere suas merces, rogat nunquid vellet. Macco conjiciente oculos in ocreas pensiles ibi, calcearius rogat num vellet ocreas. Macco annuente, quærit aptas tibiis illius, protulit inventas alacriter, et ut solent, inducit illi. Ubi Maccus jam esset eleganter ocreatus, Quam belle, inquit, par calceorum duplicatis soleis congrueret his ocreis. Rogatus an vellet et calceos, annuit. Reperti sunt et additi pedibus.

business of telling stories with good luck. If the story be not a pretty one, know it is a Dutch one. I suppose the name of Maccus has been heard by some of you.

It is not so long since he died.

When he was come into a City, which is called Leyden, and being a new Guest, had a Mind to become known by some Jest, (for that was the Man's Way) he entered the Shop of a Shoemaker, salutes him. He desiring to put off his Ware, asks if he would have any Thing. Maccus casting his Eyes upon Leather Stockings that hung there, the Shoemaker asks him if he would have leather stockings. Maccus agreeing to it, he seeks some fit for his legs, he produced them when found cheerfully, and, as they use to do, draws them on for him. When Maccus now was handsomely fitted with leather stockings, How well, quoth he, would a pair of shoes with double Soles agree with these leather stockings. Being

Mac-

Maccus laudabat ocreas, laudabat calceos. Calcearius gaudens tacite succinebat illi laudanti, sperans æquius pretium, posteaquam merx placeret emptori tantopere. Et jam nonnulla familiaritas erat contracta. Hic Maccus inquit, Dic mihi bona fidenunquamne usu venit tibi, ut quem armasses sic ocreis et calceis ad cursum quemadmodum nunc armasti me, abierit non numerato pretio? Nunquam, ait ille. Atque si forte, inquit, veniat usu, quid tu faceres tum? Consequeretur, inquit calcearius. Tum Maccus inquit, Dicis ista serio an joco? Plane loquar serio, inquit alter, et facerem serio. Experiar, ait Maccus; en præcurro pro calceis, tu sequere cursu; simulque cum dicto conjecit se in pedes. Calcearius consecutus est e vestigio quantum poterat, clamitans, Tenete furem, tenete fu-

asked whether he would have shoes too, he agrees to it. They were found, and put upon his Feet. Maccus commended the stockings, commended the shoes. The Shoemaker rejoicing silently, agreed with him commending them, hoping for a better price, seeing the ware pleased the buyer so much. And now some familiarity was contracted. Here Maccus says, Tell me in good Faith, did it never happen to you, that one whom you had furnished thus with leather stockings and shoes for a Race as now you have furnished me, went off without paying the price? Never, says he. But if by chance, says he, it should happen, what would you do then? I would follow him, says the shoemaker. Then Maccus says, Do you say that in earnest, or in jest? Truly I speak in earnest, says the other, and would do in earnest. I will try, says Maccus; so I run before for the shoes, do you follow running; and together with this saying, he threw himself upon his feet. The shoemaker followed him forthwith, as fast as he could, rem

rem. Cum cives profuissent ex ædibus undique ad hanc vocem, Maccus cohibuit illos hoc commento, ne quis injiceret manum. Inquit ridens ac placido vultu, Ne quis remoretur nostrum cursum; certamen est de cupa cerevisiæ. Itaque jam omnes præbebant se spectatores certaminis. Nam suspicabantur calcearium fingere eum clamorem dolo, ut hac occasione anteverteret. Tandem calcearius victus cursu rediit domum sudans et anhelus. Maccus tulit brabeum.

Ge. Ille Maccus quidem effugit calcearium, at non effugit furem.

Po. Quamobrem?

Ge. Quia ferebat furem secum.

Po. Forte pecunia non erat ad manum, quam postea resolvit.

Ge. Verum erat actio furti.

Po. Ea quidem intentata est post, sed jam Maccus innotuerat

bawling, Stop the thief, stop the thief. When the citizens ran out of their houses on all sides at this cry, Maccus hindered them by this contrivance, that nobody should lay hands on him. He says, smiling and with a pleasant countenance, let nobody stop our running, the race is for a tankard of ale. Wherefore now all became spectators of the race; for they suspected that the shoemaker pretended that cry out of roguery, that by that means he might get before him. At last the shoemaker being beat in the race, returned home sweating and out of breath. Maccus got the prize.

That Maccus indeed escaped the shoemaker, but he did not escape the thief.

What for?

Because he carried the thief with him.

Perhaps money was not at hand, which afterwards he paid.

But there was an action of theft.

That indeed was brought afterwards, but now Maccus was become acquainted

aliquot magistratibus

with some magistrates.

Ge. Quid attulit
Maccus?

What did Maccus plead?

Po. Quid attulit,
rogas, in casu tam
vincibili? Ator ma-
gis periclitatus est
quam reus.

What did he plead, do
you ask, in a cause so easy
to be carried? The prosecu-
tor was more in danger
than the person indicted.

Ge. Qui sic?

How so?

Po. Quia grava-
bat illum actione ca-
lumniæ, et intende-
bat Rhemiam legem.
quæ dicit, ut qui in-
tenderit crimen quod
non possit probare, fe-
rat pœnam quam reus
laturus erat, si fuisset
convictus. Nega-
bat se contrectasse a-
lienam rem invito do-
mino, sed deferente
ultra, nec ullam men-
tionem pretii interces-
sisse; se provocasse cal-
cearium ad certamen
cursus: illum accepisse
conditionem, nec
habere quod queratur,
cum esset superatus
cursu.

Because he loaded him
with an action of slander,
and urged the Rhemian law,
which orders, that he who
brings a charge which he
cannot prove, shall suffer
the punishment which the
person indicted should have
suffered, if he had been con-
victed. He denied that he
meddled with the other's
ware against the will of
the owner, but on his giv-
ing it of his own accord,
and that no mention of
price had passed betwixt
them; that he had chal-
lenged the shoemaker to the
running of a race; that he
had accepted the proposal,
and had nothing that he
could complain of, seeing he
was beat in a race.

Ge. Hæc actio non
multum abest ab um-
bra asini. Quid tan-
dem?

This action is not much
short of the shadow of the
Ass. What came of it at
last?

P. Ubi risum est
fatis, quidam e judi-

When they had laughed
sufficiently, one of the
cibus

cibus vocavit Maccum ad cœnam, et numeravit calceario pretium. Quidam simile accidit Daventriæ me puero. Erat illud tempus, quo piscatores regnant, laniarii frigent. Quidam astabat ad fenestram fructuariæ, vehementer obesæ fœminæ, oculis intentis in ea quæ posita erant venenum. Illa invitabat hominem ex more si quid vellet. Et cum videret intentum ficiis, Vis ficos? ait, sunt perquam elegantes. Cum ille annuisset, rogat quot libras vellet. Vis, inquit, quinque libras? Annuenti effudit tantum ficorum in gremium. Dum illa reponit lances, ille subducit se, non cursu, sed placide. Ubi prodisset acceptura pecuniam, vidit emptorem abire: Insequitur majore voce quam cursu. Ille dissimulans, pergit quo cœperat ire. Tandem multis concurrentibus ad vocem

Judges invited Maccus to supper, and paid the shoemaker his price. Something like this happened at Daven-try, when I was a boy. It was that time when the Fishermen reign, the Butchers starve. A certain fellow stood at the window of a fruit-seller, a very fat woman, with his eyes intent upon those things which were exposed to sale. She invited the man according to custom, if he would have any thing. And when she saw him intent upon the Fig, Will you have any Figs? says she, they are very fine ones. When he agreed on it, she asks him how many Pounds he would have. Will you have, says she, five pounds? On his agreeing to it, she poured so many Figs into his bosom. Whilst she lays by the scales, he withdraws, not running, but easily. When she came out to receive her money, she saw her chapman was going off: she follows with a greater noise than pace. He taking no notice, goes on whither he had begun to go. At last many people coming together at the clamour of the woman,

foeminae, restitit. Ibi causa agitur in corona populi: risus exoritur; emptor negabat se emisse sed accepisse quod fuisset delatum uliro; si vellet experiri coram iudicibus, se compariturum.

Ge. Age, narrabofabulam non admodum diffimilem tuæ, nec fortasse inferiorem nisi quod hæc non habeat auctorem perinde celebrem atque est Maccus. Pythagoras dividebat totum mercatum in tria hominum genera, quorum alii prodissent ut venderent, alii ut emerent: aiebat hoc utrumque genus esse sollicitum, ac proinde non felix, alios non venire in forum ob aliud quam ut spectent quid proferatur illic, aut quid agatur: hos solos esse felices, quod vacui curis, fruerentur gratuita voluptate. Atque ad hunc modum dicebat philosophum versari in hoc mundo quemadmodum illi versarentur in mercatu.

he stood. There the cause is tried in a ring of the people. A laughter is set up: the chapman denied that he bought them, but that he received what had been given on her own accord; if she would try it before the justices, he would appear.

Well, I will tell a story not much unlike your's, nor perhaps inferior, but that this hath not an author so famous as Maccus is. Pythagoras divided the whole market in three kinds of men, whereof some go that they may sell, others to buy: he said that both these kinds were concerned, and therefore not happy: that others did not come into the market for any thing else than that they may see what is produced there, or what is done: that these alone were happy, because being free from cares, they enjoyed a gratuitous pleasure. And after this manner, he said, a philosopher was in the world, as they were in the market. But in our markets, a fourth kind of men uses to walk about, who neither buy nor sell, nor look about them
Verum

Verum in nostris emporiis quartum genus hominum solet obambulare, qui nec emunt nec vendunt, nec contemplantur otiose, sed observant solliciti si possint involare quid. Atque quidam reperitur mire dextri in hoc genere; dicas natos Mercurio favente. Convivator dedit fabulam cum coronide ego dabo cum procemio. Nunc accipite quod nuper accidit Antwerpse. Quidam sacrificus receperat illic mediocre summam pecuniæ, sed argenteæ. Quidam impostor animadvertat id. Adiit sacrificum, qui gestabat crumenam turgidam nummis in zona; salutat civiliter, narrat sibi datum negotium a suis, ut mercaretur novum sacrum pallium paracho sui vici, quæ est summa vestis sacerdoti peragenti divinam rem. Rogatus commodaret sibi tantillum operæ, ut iret tecum ad eos, qui vendunt ejusmodi pallia; quo lumeret

idly, but watch carefully if they can sharp any thing. And some are found wonderfully dextrous in this kind; you would say that they were born under the favour of Mercury. The Master of the Feast has given a story with a conclusion, I will give you one with a preface. Now hear what lately happened at Antwerp. A certain Priest had received there a moderate sum of money, but in silver. A certain Cheat had observed it. He went to the Priest, who carried the purse stuffed with money in his belt; he salutes him civilly; he tells him that he was employed by his neighbours to buy a new surplice for the parson of their town, which is the upper garment of the priest performing divine service. He asks him that he would lend him a little of his help, that he would go with him to those who sell such gowns, that he might take it bigger or less by the measure of his body, for his stature seemed to him to agree exactly with the size of the parson. And as this seemed a slight service, the Priest easily

majus

maius aut minus ex modo illius corporis, nam ipsius staturam videri sibi congruere vehementer cum magnitudine parochi. Cum hoc videretur leve officium, sacrificus facile pollicitus est. Adeunt ædes cuiusdam. Pallium prolatum est. Sacrificus induit. Venditor affirmat mire congruere. Cum impostor contemplatus esset sacrificum nunc a fronte, nunc a tergo, causatus est brevius a fronte quam esset par. Ibi venditor, ne contractus non procederet, negat id esse vitium pallii, sed turgidam crumenam efficere, ut brevis offenderet ea parte. Quid multa? Sacrificus deponit crumenam. Contemplatur denuo. Ibi impostor, sacrifico averso, arripit crumenam, ac conjicit se in pedes. Sacerdos insequitur, cursu, ut erat palliatus et venditor sacrificum. Sacrificus clamat tenete furem, venditor clamat, tenete sa-

promised. They go to a house of a certain man. The garment was produced. The Priest puts it on. The seller affirms that it fitted wonderfully. When the Cheat had viewed the Priest one while before, another behind, he pretended that it was shorter before than was fit. There the seller, lest the bargain should not go forward, denies that to be the fault of the garment, but that the full purse was the occasion, that the shortness offended on that side. What needs many words? The Priest lays down the purse. They view him again. There the Cheat, the Priest being turned from him, whips up the purse, and throws himself upon his feet. The Priest follows him running, as he was, with the surplice on, and the Seller the Priest. The Parson cries out, Stop the thief; the Seller cries out, Stop the Parson, the Cheat cries out, Stop the mad Priest; and it was believed, when they saw him run so dressed in the streets; wherefore whilst one is a hindrance to the other, the

crificum

crificum, impostor clamat cohibete furentem sacrificum; et creditum est, cum viderent eum currere sic ornatum in publico; itaque dum alter est in mora alteri, impostor effugit.

Eu. Dignus qui pereat non simplici suspendio. Worthy to perish not by a single hanging.

Ge. Nisi jam pendet. Unless he be hanged already.

Eu. Utinam non solus, sed una cum illo qui favent talibus portentis in perniciem reipublicæ. I wish not he alone, but together with him, they who favour such monsters to the ruin of the Commonwealth.

Ge. Non favent gratis. Est catena quæ demissa in terras pertingit ad Jovem. They do not favour them for nothing. There is a chain, which being let down upon the earth reaches to Jupiter.

Eu. Redeundum ad fabulas. We must return to our stories.

As. Ordo redit ad te, si fas est cogere regem in ordinem. The turn is come to you, if it be lawful to force a King to order.

Eu. Non cogar, imo veniam volens in ordinem, alioqui essem tyrannus, non rex, si recussem leges quas præscribo aliis. I will not be forced, nay I will come willingly into order, otherwise I should be a Tyrant, not a King, if I should refuse the laws which I prescribe to others.

As. Veruntamen aiunt principem esse supra leges. Nevertheless they say a prince is above the laws.

Eu. Istuc non est omnino falso dictum, si accipias principem illum summum, quem That is not altogether safely said, if you mean by a Prince that great one, which then they called

tam vocabant Cæsarem. Deinde si sic accipias superiorem legibus, quod alii coacti servant utcumque, illum prestare multo cumulatius suapte sponte. Nam quod animus est corpori, hoc est bonus princeps reipublicæ. Sed quid opus erat addere bonus quum malus princeps non est princeps; quemadmodum impurus spiritus qui invasit corpus hominis, non est animus. Sed ad fabulam, et arbitror convenire, ut rex adferam fabulam regiam. Ludovicus rex Galliarum undecimus ejus nominis, cum, rebus turbatis domi, peregrinaretur apud Burgundiones, occasione venationis nactus est familiaritatem cum quodam Conone, rustico homine, sed simplicis ac sinceri animi. Nam monarchæ delectantur hominibus hoc genus. Rex diverterat frequenter ad hujus ædes ex venatu, et ut

Cæsar. And then if you so understand superior to the laws, that others being forced keep them in some measure, that he observes them much more fully of his own accord. For what the soul is to the body, that is a good Prince to the Common-wealth. But what need was there to add good, since a bad Prince is not a Prince; as an impure spirit, that has seized the body of a man is not the soul. But to the story; and I think it is fit, that I being a king, should bring a story of a king. Lewis king of France, the eleventh of that name, when affairs being in disorder at home, he sojourned among the Burgundians, on occasion of hunting, got acquaintance with one Conon, a country fellow, but of an honest and sincere mind; for monarchs are delighted with men of this sort. The King turned frequently to his house after hunting; and as sometimes great Princes are pleased with common things, he eat turnips with him with great pleasure. Soon after when Lewis being restored, now enjoyed the

non

nonnunquam magni principes delectantur plebiis rebus, vescatur raris apud eum cum magna voluptate. Mox ubi Ludovicus restitutus jam potiretur rerum apud Gallos; uxor submonuit Cononem, ut commonefaceret regem veteris hospitii, et adferret illi aliquot insignes rapas dabo. Conon tergiversatus est, se lusurum operam; principes enim non meminisse talium officiorum. Sed uxor vicit: Conon deligit aliquot insignes rapas, accingitur itineri. Verum ipse captus illecebra cibi, paulatim devoravit omnes, una duntaxat insigniter, magna excepta. Ubi Conon prorepisset in aulam, qua rex erat iturus, statim magnus est a rege, et accersitus. Ille detulit munus cum magna alacritate, rex accepit cum maiore alacritate mandans cuidam e proximis, ut reponetur diligenter inter kingdom amongst the French, the wife advised Conon, that he should put the King in mind of his old entertainment, and should carry him some fine turnips as a present. Conon declined it, saying, that he should lose his labour, for Princes did not remember such services. But the wife prevailed. Conon chooses out some fine turnips, prepares for his journey. But he being tempted with the allurements of the food, by little and little devoured them all, one only a very great one excepted. When Conon had crept into the hall, where the King was to pass, he was presently known by the King, and sent for. He offered his present with great cheerfulness; the King received it with greater cheerfulness; ordering one of those next him, that it should be laid up diligently amongst those things which he counted most dear. He orders Conon to dine with him: after dinner he gave thanks to Conon, and ordered a thousand crowns to be paid for his turnip to him desiring to return to

ea quæ haberet charissima. Jubet Cononem prandere secum; a prandio agit gratias Cononi, et jussit mille coronatos numerari pro rapa illi cupienti repetere suum rus. Cum fama hujus rei, ut fit, pervagata esset per omne regis famulitium, quidam ex aulicis dedit regi non inelegantem equum dono. Rex intelligens illum provocatum benignitate quam præstiterat Cononi, captare prædam, accepit munus vultu majorem in modum alacri, et convocatis primoribus, cœpit consultare quomunere pensaret tum bellum tamque pretiosum equum. Interim qui donarat equum, concepit optimas spes animo, cogitans sic, si sic pensavit rapam donatam a rustico, quanto munificentius pensaturus est talem equum oblatum ab aulico. Cum alius responderet aliud regi consultantem volu-

his own country. *When the fame of this thing, as it happens, had gone thro' all the King's servants, one of the Courtiers gave the King no unhandsome Horse as a present. The King understanding that he being encouraged by the kindness which he had shewn to Conon, caught at a Prize, received the present with a countenance more than ordinarily chearful; and having called together his Nobles, he began to consult with them what present he should make as a return for so fine and so valuable a horse. In the mean time he who had given the Horse, conceived rich hopes in his mind, thinking thus, if he made such a return for a turnip presented by a country fellow, how much more generously will he make a return for such a horse given him by a courtier. When one answered one thing, another another to the King, consulting as about a grand affair, and this catching fellow had been fed a long time with vain hopes, at last the King says, It comes into my mind what I should*
ti.

ti de magna re, et captator lactatus esset diu, vana spe, tandem rex inquit, Venit mihi in mentem quod darem illi, et quopiam ex proceribus accersito, dixit in aurem, ut adferret id quod reperiret in cubiculo (simulque designat locum) obvolutum diligenter serico. Rapa adfertur. Rex donat cum sua manu aulico, ut erat obvoluta, addens, equum videri sibi bene pensatum cimelio quod constitisset sibi mille coronatis. Aulicus digressus dum tollit linteam, reperit pro thesauro non carbonem, ut aiunt, sed rapam jam fubaridam. Ita ille captator captus risui fuit omnibus.

A. Jam si permittis, rex, ut plebius loquar regalia, referam quod ex tua fabula venit in mentem de eodem Ludovico. Nam ut ansa trahit ansam, ita fabula fabulam. Cum quidam famulus vi-

give him, and one of the Nobles being called to him, he whispered in his ear, that he should bring that which he should find in his bed-chamber (and at the same time he describes the place) wrapped up diligently in silk. The Turnip is brought. The King gives it with his own hand to the Courtier, as it was wrapped up, adding, that the Horse seemed to him well paid for with a precious Thing which had cost him a thousand Crowns. The Courtier going away, whilst he takes off the Cloth finds for a Treasure, not Coals, as they say, but a Turnip now dry. Thus that catching Fellow being caught, was a Laughing-Stock of every Body.

Now if you permit me, O King, that I being a commener, should speak of things belonging to Kings, I will relate what upon your Story comes into my Mind of the same Lewis. For as a Link of a Chain draws a Link, so does a Story a Story. When a certain Servant
fe

disset *pediculum* repentem in regia veste, flexis genibus, et manu sublata, significat se velle præstare nescio quid officii. Ludovico præbente se, sustulit *pediculum*, et abiecit clam. Rege rogante quid esset, puduit fateri. Cum rex instaret, fassus est fuisse *pediculum*. Est lætum omen, inquit, declarat enim me esse hominem, quod hoc genus *vermiculorum* infestat hominem peculiariter, præsertim in adolescentia, jussitque quadraginta coronatos numerari pro officio. Post aliquamultos dies, aliter quidam, qui viderat tam humile officium cessisse feliciter illi, nec animadvertens plurimum interesse facias quid ex animo an arte, aggressus est regem simili gestu, ac rursus illo præbente se simulabat se tollere quidam e regia veste, quod mox abjiceret. Cum rex urgeret tergiversantem, ut dice-

had seen a *Louse* creeping upon the King's coat, on his bended Knees, and with his Hand held up, he signifies that he would perform some Office or other. Lewis offering himself, he took off the *Louse*, and threw it away privately. The King asking what it was, he was ashamed to confess. When the King urged him, he confessed that it was a *Louse*. It is a joyful Omen, quoth he, for it declares that I am a Man, because this kind of *Vermin* does infest Man peculiarly, especially in his Youth, and he ordered forty Crowns to be paid him for his Service. After a good many Days, some other, who had observed that so mean a Service had fallen out luckily for him, and not minding that there is a great deal of difference whether you do a Thing from the Heart, or by Art, accosted the King with the like Gesture, and again he offering himself, he pretended that he took something from the King's coat, which presently he threw away. When the King urged him declining to tell what it was, Shame being wonderfully counterfeited, at length he

ret

ret quid esset, pudore
mire simulato, tandem
respondit esse pulicem.
Rex intellecto fuco,
Quid, inquit, an tu
facies me canem?
Jussit hominem tolli
ac quadraginta plagas
infigi pro quadragin-
ta coronatis captatis.

Phyllyth Non est
tutum, ut audio, lude-
re cum regibus facetiis;
quemadmodum enim
leones præbent se non-
nunquam placide fri-
canti, iidem, ubi lubi-
tum est, sunt leones,
et collusor jacet. Ii-
dem reges favent. Sed
adferam fabulam non
dissimilem tuæ fabulæ,
ne recedamus interim
a Ludovico, cui erat
pro delectamento fal-
lere hiantes corvos.
Acceperat dono ali-
cupde decem millia
coronatorum. Quoties
autem nova pecunia
obtrigit principibus,
omnes officarii venan-
tur, et captant ali-
quam partem prædæ.
Id non fugiebat Ludo-
vicum Cum igitur ea
pecunia ex prompta es-

answered that it was a Flea.
The King having understood
the Roguery, What, quoth
he, will you make me a Dog?
He ordered the Fellow to
be taken away, and forty
Stripes to be given him
for the forty Crowns he
caught at.

It is not safe, as I hear,
to play with Kings in Wag-
gery; for as Lions offer
themselves sometimes quietly
to one that rubs them, the
same, when they please, are
Lions, and their Play-fellow
lies dead. In like manner
Kings favour. But I will
bring a Story not unlike your
Story, that we may not de-
part in the mean Time from
Lewis, to whom it was a
Diversión to deceive gaping
Crows. He had received
as a Present from somebody
ten Thousand Crowns. But
as often as new Money has
come in to Princes, all the
Officers hunt for it, and en-
deavour to catch some Part
of the Prize. That did not
escape Lewis. When there-
fore that Money had been
drawn out upon the Table,
that he might raise the more
the Hopes of all, thus he
set

set in mensa, quo magis invitaret spem omnium, sic locutus est circumstantibus. Quid, an non videor vobis opulentus rex? Ubi collocabimus tantam vim pecuniæ? Est donatitia, convenit donari vicissim. Ubi nunc sunt amici, quibus debeo pro suis officiis in me? Adsint nunc priusquam hic thesaurus effluat. Ad hanc vocem permulti accurrere, nemo non sperabat aliquid sibi. Cum rex vidisset aliquem inhiantem maxime, et jam devorantem pecuniam oculis, conversus ad eum, inquit, Amice, quid tu narras? Ille commemorabat se aluisse regios falcones diu summa fide, nec sine gravibus impendiis. Alius adferebat aliud; quisque exaggerabat suum officium verbis, quantum poterat. Rex audiebat omnes benigne et comprobabat orationem singulorum. Hæc

spoke to them standing about him. What, do not I seem to you a rich King? Where shall we dispose of so great a Quantity of Money? It is given, it is fit it be given again. Where now are my Friends, to whom I am indebted for their Services to me? Let them come now, before this Treasure be gone. Upon this saying a great many came in, every Body hoped for something to himself. When the King saw one gaping at it very much, and now devouring the Money with his Eyes, being turned to him, he says, Friend, what do you say? He said, that he had maintained the King's Hawks a long Time with great Faithfulness, and not without great Charges. Another alledged another Thing; every Man magnified his Office by Word as much as he could. The King heard all kindly, and approved of the Speech of every one. This Consultation was continued for a long Time, that he might torment them all the longer with Hope and Fear. The first Chancellor stood amongst them; for he had

rium

consultatio dilata est in longum tempus, quo torqueret omnes diutius spe metuque. Primus cancellarius aſtabat inter eos: nam jufferat, et hunc acciri. Is prudentior cæteris, non prædicabat ſua officia, ſed agebat ſpectatorem fabulæ. Tandem rex converſus ad hunc inquit, Quid narrat meus cancellarius? Ille ſolus petit nihil, nec prædicat ſua officia. Ego, inquit cancellarius, accepi plus a regia benignitate, quam promeruerim; nec ſum magis ſolicitus de ulla re, quam ut respondeam regiæ munificentiae in me, tantum abeſt ut velim flagitare plura. Tum rex inquit, Unus igitur omnium non eget pecunia? Tua benignitas, inquit alter, jam præſtitit ne egerem. Ibi rex verſus ad alios inquit, Næ ego ſum magniſcentiſſimus omnium regum, qui habeam tam opulentum cancella-

ordered him alſo to be called. He, more prudent than the reſt, did not extol his Services, but aſſed the Spectator of the Play. At laſt the King being turned to him, ſays, What ſays my Chancellor? He alone aſks for nothing, nor does he extol his Services. I, ſays the Chancellor, have received more from the royal Bounty, than I have deſerved; nor am I more concerned about any Thing, than that I may answer the royal Bounty towards me, ſo far am I from deſiring to aſk more. Then the King ſays, Do you alone therefore of all not want Money? Your Bounty, ſays the other, has already ſecured me from wanting. There the King being turned to the others, ſays, Truly I am the moſt magnificent of all Kings, who have ſo rich a Chancellor. Here Hope was kindled more in all, that it would come to paſs, that the Money would be diſtributed to the reſt, ſeeing he deſired nothing. When the King had played in this Manner long enough, he forced the Chancellor to take all that Sum Home. And by and by being turned to the reſt

rium. Heic spe, ac- now sad, You must wait,
censa est magis omni- says he, another Occasion.
bus, futurum ut pe-
cunia distribueretur cæteris, quandoquidem ille
ambiebat nihil. Ubi rex lussisset ad hunc modum satis
diu, coegit cancellarium, ut auferret totam eam
summam domum. Moxq; versus ad cæteros
jam mœstos, Vobis erit expectanda, inquit, alia oc-
casio.

Phil. Fortasse vi- Perhaps it will appear
debitur frigidius, quod flat, which I am going to
sum narraturus: pro- tell, wherefore I bar the
inde deprecor suspici- Suspicion of evil Deceit, or
onem mali doli fucive; Roguery, that I may not
ne videar ambuisse im- seem to have sought Immu-
munitatem de indus- nity on purpose. A certain
tria. Quidam adiit Man went to the same Lew-
eundem Ludovicum, is, desiring that he would
petens ut juberet mu- order an Office, which by
nus, quod forte vaca- Change was vacant in that
bat in eo pago, in quo District, in which he lived,
habitabat, transferri to be conferred upon him.
in ipsam. Rex, au- The King, having heard his
dita petitione, respon- Petition, answered readily,
dit expedite, Efficietis You will do nothing. The
nihil. Petitor etiam Petitioner likewise presently
mox actis gratis regi having given Thanks to the
discessit. Rex colli- King, departed, The King
gens ex ipso fronte, gathering from his very
esse hominem non om- look, that he was a Man by
nino sinistri ingenii, no Means of dull Parts, and
suspicansque illum suspecting that he did not
non intellexisse quod understand what he had an-
respondisset, jubet swered him, orders him to
eum revocari. Redit. be called back. He returns.
Tum rex inquit, Intel- The King says, Did you un-
lexeras quid respon- derstand what I answered
derim tibi? Intellexi. you? I did understand. What

Quid

Quid igitur dixi? Me effecturum nihil. Cur igitur agebas gratias? Quoniam, inquit, est quod agam domi: proinde persecuturus eram ancipitem spem hic, meo magno incommodo: nunc interpreter beneficium, negasse beneficium cito meque lucratum quicquid eram perditurus, si lactatus fuisset vana spe. Ex eo responso rex conjectans minime signem hominem, ubi perunctatus esset pauca, Habebis, inquit, quod petis, quo agas mihi gratias bis; simulque versus ad officarios, Expediantur diplomata, huic, inquit, sine mora, ne hæreat heic diu suo damno.

Eu. Non deest quod referam de Ludovico, sed malo, de nostro Maximiliano, qui, ut nequaquam solitus est desodere pecuniam, ita erat clementissimus in eos qui decoxerant, modo commendarentur titulo nobilitatis. Cum vellet opi-

then, did I say? That I should effect nothing. Why therefore did you give Thanks? Because, says he, I have something to do at Home, and therefore I should have pursued doubtful Hopes here to my great Loss: Now I construe it as a Kindness to deny the Kindness quickly, and that I have gained whatsoever I should have lost, if I had been fed by vain Hopes. By that Answer the King guessing him to be no dull Man, when he had asked him a few Things, You shall have, quoth he, what you desire, that you may give me Thanks twice: And at the same Time turning to the Officers, Let the Patents be made ready for him, saith he, without Delay, that he may not stay here long to his Loss.

I want not something to relate of Lewis, but I had rather tell of our Maximilian. Who, as he used not to bury his Money, so he was very merciful to those who had spent their Estates, so they were recommended by a Title of Nobility. Being desirous to help a certain young Man of this
tulari

tulari cuidam juveni ex hoc genere hominum, mandavit illi legationem, ut peteret centum millia florenorum a quadam civitate nescio quo titulo. Titulus autem erat talis, ut si quid impetratum esset dexteritate legati, posset duci pro lucro. Legatus extorsit quinquaginta millia, reddidit Cæsari triginta. Cæsar lætus insperata præda dimisit hominem, inquirens nihil præterea. Interea quæsitores et rationales olfecerant plus acceptum fuisse quam exhibitum: interpellant Cæsarem, ut accerseret hominem. Accitusest, venit illico. Tum Maximilianus inquit, Audio te accepisse quinquaginta millia. Fassus est: Exhibuisti non nisi triginta. Fassus est et hoc. Reddenda est ratio, inquit. Promisit se facturum, et discessit. Rursum cum nihil esset actum, officiariis interpellantibus, revocatus est.

Sort of Men, he committed to him a Deputation, that he should demand a hundred thousand Florins from a certain City upon I know not what Title. But the Title was such, that if any Thing was obtained by the Dexterity of the Deputy, it might be reckoned as clear Gain. The Deputy got fifty thousand, he returned Cæsar thirty. Cæsar being glad of this unexpected Booty, dismissed the Man, enquiring nothing further. In the mean Time the Treasurers and Auditors had smelled out that more was received than given in, they speak to Cæsar, that he would send for the Man. He was sent for, comes presently. Then Maximilian says, I hear that you received fifty thousand. He confessed it. You gave in but thirty. He confessed that too. You must give an Account says he. He promised he would do it, and departed. Again when nothing was done, the Officers speaking to Cæsar, he was recalled. Then Cæsar says, Lately you were ordered to give an Account. I re-

Tum

Tum Cæsar inquit, *member, says he, and I*
Nuper justus es red- am about it. Cæsar sus-
dere rationem. Memi- pecting that his Account
ni, inquit ille, et sum was not yet sufficiently
in hoc. Cæsar suspi- drawn up by him, suf-
cans rationem nondum fered him to go away so.
esse satis subductam When he thus evaded,
illi, passus est illum the Officers pressed the
abire sic. Cum sic Matter mightily, crying
eluderet, officarii in- out that it was not to
stabant vehementer, be borne with, that he
clamitantes non esse should not play upon Cæsar so
ferendum, ut ille illu- openly. They persuade
deret Cæsari tam pa- him, that being sent for,
lam. Persuadent ut he should be ordered to give
accersitus juberetur in his Account there, whilst
exhibere rationem in- they were by. Cæsar a-
ibi, ipsis præsentibus. grees. Being sent for, he
 Cæsar annuit. Acci- comes quickly, not at all
 tus venit illico, nihil declining it. Then Cæsar
 tergiversatus. Tum says, Did not you pro-
 Cæsar inquit, Non ne mise an Account? I did,
 pollicitus es rationem? replied he. It must be
 Pollicitus, respondit just now, says he, nor is
 ille. Opus est jam, there Room for declining
 inquit, nec est locus it any longer. There the
 tergiversandi amplius. young Man says dextrously
 Ibi juvenis inquit sat enough, I do not refuse
 dextre, Non detrecto an Account, most invincible
 rationem, invictissime Cæsar; but I am not very
 Cæsar; verum non sum much skilled in such Ac-
 admodum peritus hu- counts, as who never gave
 jusmodi rationum, ut any in: Those who sit by
 qui nunquam reddi- are very skilful in such Ac-
 derim: Isti qui assi- counts: If I see but once
 dent sunt peritissimi how they manage such Ac-
 talium rationum: si counts, I shall imitate
 videro vel semel quem them easily. I desire you
 F admodum

admodum illi tractent
hujusmodi rationes ego
imitabor facile. Rogo
jubeas illos vel edere
exemplum, videbunt
me docilem. Cæsar
sensit dictum hominis,
quod hi non intellige-
bant, in quos diceba-
tur; ac subridens in-
quit, Narras verum,
et postulas æquum.
 Ita dimisit juvenem:
Subindicabat enim il-
los solere reddere ra-
tionem Cæsari, quem-
admodum ipse red-di-
derat, nimirum, ut
bona pars pecuniæ re-
maneret penes ipsos.

Le. Nunc est tem-
 pus, ut fabula descen-
 dat ab equis ad asinos,
 ut aiunt, a regibus ad
 Antonium sacrificum
 Lovaniensem, qui fuit
 in deliciis Philippo
 cognomento bono. Fe-
 runtur multa *hujus*
viri, vel jucunde dic-
ta, vel jocosæ facta,
sed pleraque sordidi-
ora. Nam solebat
condire plerosque suos
lufus quodam un-
guento, quod non sonat
admodum eleganter,
sed olet pejus. Deli-

would command *them* but
 to set me an *Example*, they
 shall see me tractable. Cæ-
 sar understood the *Saying*
 of the Man, which they
 did not understand, against
 whom it was said; and
 smiling says, You say true,
 and demand what is rea-
 sonable. So he dismissed the
 young Fellow. For he in-
 timated that they used to
 give Account to Cæsar, as
 he had given his, to wit,
 that a good Part of the
 Money should remain with
 them.

Now it is Time that
 the Story should descend
 from Horses to Asses, as
 they say, from Kings to
 Anthony the Priest of Lo-
 vain, who was in Favour
 with Philip, by Sirname
 the Good. There are re-
 ported many Things of
 this Man, either pleasantly
 said, or jocosely done, but
 most of them nasty. For he
 used to season most of his
 Mirth with a certain Oint-
 ment, which does not sound
 very neatly, but smells
 worse. I will choose one of
 the cleaner. He had in-
 gam

gam unum ex mundi-
oribus. Invitarat u-
nam atque alterum
bellum homunculum
obvios forte in via.
Cum redisset domum,
reperit culinam frigi-
dam. Nec erat num-
mus in loculis, quod
nequaquam erat inso-
lens illi. Heic erat
opus celeri consilio.
Subduxit se tacitus, et
ingressus culinam fæ-
neratoris, quicum illi
erat familiaritas, quod
ageret frequenter cum
illo, famula digressa,
subduxit unam ex æ-
neis ollis, una cum
carnibus jam coctis,
ac deferbat tectam
veste domum; dat co-
quæ, jubet carnes et
jus protinus effundi in
aliam fictilem ollam
simulq; ollam fænera-
toris defricari donec
niteret. Eo facto, mit-
tit puerum ad fæne-
ratorem, qui deposito
pignore, sumat mutuo
duas drachmas a fæne-
ratore, sed accipiat
chirographum, quod
testaretur talem ollam
missam ad ipsum. Fæ-
nerator non agnoscens

vited one and another pretty
Fellow that met him by
Chance in the Street. When
he was returned Home, he
finds the Kitchen cold.
Nor was there any Money
in his Pocket, which was
not unusual with him.
Here was need of speedy
Contrivance. He withdrew
himself silently, and en-
tering the Kitchen of an
Usurer, with whom he had
a familiar Acquaintance,
because he dealt frequently
with him, the Maid be-
ing gone aside, he took off
one of the brazen Pots,
together with the Flesh now
boiled, and carried it cover-
ed under his Coat Home;
gives it to the Cook Maid,
orders the Flesh and Broth
immediately to be poured
out into another earthen
Pot, and at the same Time
the Pot of the Usurer to be
rubbed 'till it was bright.
That being done, he sends
a Boy to the Usurer, who
leaving it in Pawn, should
borrow two Drachms of the
Usurer, but should take a
Note, that should testify
that such a Pot was sent
to him. The Usurer not
knowing the Pot, as being
rubbed and bright, takes

F 2

ollam,

*ollam, utpote defric-
tam ac nitentem, reci-
pit pignus, dat chiro-
graphum, et numerat
pecuniam. Ea pecu-
nia puer emit vinum.
Ita prospectum est con-
vivio. Tandem cum
prandium apparare-
tur fœneratori, olla
desiderata est. Heic
iurgium adversus co-
quam. Cum ea gra-
varetur, affirmavit
constanter neminem fu-
isse eo die in culina
præter Antonium.
Videbatur improbum
susplicari hoc de sacri-
ficio. Tandem itum est
ad illum exploratum,
an olla esset apud il-
lum, at nulla reperta
est. Quid multis? Ol-
la flagitata est ab illo
serio, quod solus in-
gressus esset culinam
quo tempore deside-
rata est. Ille fassus est
sumpsisse mutuoquan-
dam ollam, sed quam
remisisset illi unde
sumpserat. Cum illi
pernegarent id, et
contentio incauisset,
Antonius, aliquot tes-
tibus adhibitis, in-
quit, Videte quam pe-*

*the Pawn, gives the Note,
and pays the Money. With
that Money the Boy buys
Wine. Thus Provision was
made for a Feast. At last
when Dinner was prepar-
ing for the Usurer, the Pot
was missing. Upon this
there was a Brawl with
the Cook Maid. When she
was grievously charged,
she affirmed constantly that
nobody had been that Day
in the Kitchen besides An-
thony. It seemed wicked
to suspect this of a Priest.
At length they went to
him in order to search, whe-
ther the Pot was with him,
but none was found. What
needs many Words? The Pot
was demanded of him in
earnest, because he alone
had entered the Kitchen, at
what Time it was missing.
He confessed he borrowed a
certain Pot, but which he
had sent back to him of
whom he had it. When
they stiffly denied it, and the
Contention grew warm,
Anthony, some Witnesses
being taken to him, says,
See how dangerous it is to
deal with Men of these
Times without a Note: An
Action of Theft would be
almost laid against me,
riculosum*

riculosum est agere cum hominibus horum temporum sine chirographo; actio furii propemodum intenderetur mihi, ni haberem manum feneratoris, et protulit syngrapham. Dolus intellectus est: fabula dissipata est per totam regionem cum magno risu, ollam oppignoratam ipsi cujus erat. Homines sarent hujusmodi dolis libentius si commissi sint in odiosas personas, præsertim eos qui solent imponere aliis.

A. Næ tu aperuisti nabis mare fabularum, nominato Antonio: sed referam duntaxat unam, eamque brevem quam audiui nuperrime. Aliquot belli homunculi, ut dicunt, agitabant convivium simul, quibus nihil in vita prius quam ridere. Inter hos erat Antonius, atque item alter, et ipse celebris in hoc genere laudis, et velut æmulus Antonii. Porro quemadmo-

unless I had the Hand of the Usurer; and be produced the Note. The Roguery was understood; the Story was spread through the whole Country with a great Deal of Laughter, that the Pot was pawned to him whose it was. Men favour such Tricks the more willingly, if they are practised upon odious Persons, especially those who are wont to impose upon others.

Truly you have opened to us a Sea of Stories, by naming Anthony: But I will relate only one, and that a short one, which I heard very lately. Some pretty little Fellows, as they call them, kept a Feast together, with whom nothing in Life is better than laughing. Among these was Anthony, and likewise another, be- also famous in this Sort of Praise, and as it were a Rival of Anthony. Moreover as amongst Philosophers, if at any Time they meet, little Questions
F 3 dum

dum inter philosophos, si quando conveniunt, *questiunculae* solent proponi de rebus naturae, ita haec statim *quaestio* nata est, quanam pars hominis esset *bonestissima*. Alius divinabat oculos, alius cor, alius cerebrum, alius item aliud, et quisque adferebat rationem suae divinationis. Antonius iussus dicere sententiam, dixit os videri sibi *honestissimam* partem omnium, et addidit nescio quam causam. Tum ille alter, ne quid ipsi conveniret cum Antonio, respondit, eam partem qua sedemus videri sibi *honestissimam*. Cum id videretur absurdum omnibus, attulit hanc causam, quod is diceretur vulgo *honoratissimus*, qui primus consideret, hoc honoris competere parti quam dixisset. Applausum est huic sententiae, et risum est affatim. Homo placuit sibi de hoc dicto, et Antonius visus est vic-

used to be proposed about the Things of Nature, so here immediately a Question arose, what Part of Man was the most honourable. One guessed the Eyes, another the Heart, another the Brain, another likewise another Thing, and every one gave a Reason of his Guess. Anthony being ordered to declare his Opinion, said that the Mouth seemed to him the most honourable Part of all, and he added I know not what Reason. Then that other, that he might not in any Thing agree with Anthony, answered that that Part on which we sit seemed to him the most honourable. When that appeared absurd to all, he gave this Reason, that he was reckoned commonly the most honourable, who first sat down, that his Honour belonged to that Part which he had named. They applauded this Opinion, and laughed heartily. The Man was pleased with himself for this Saying, and Anthony seemed conquered in that Dispute. Anthony took no Notice, who had not given the chief Praise of Honour to the Mouth for any Thing

tus in eo certamine. Antonius diffimulavit, qui non detulerat primam laudem honestatis ori ob aliud, nisi quod sciret illum velut æmulum suæ gloriæ nominaturum diverfam partem. Post aliquot dies, cum uterque vocatus esset rursus ad idem convivium, Antonius ingressus offendit æmulum confabulantem cum aliquot aliis, dum cæna adoratur, et aversus emisit clarum ventris crepitum ante faciem alterius. Ille indignatus inquit, Abi surra, ubinam didicisti istos mores? Tum Antonius inquit, Etiam indignaris? Si salutassem te ore, resalutasses, nunc saluta te parte corporis, vel te iudice, honestissima cœnium, et vocor scurra. Sic Antonius recuperavit gloriam amissam prius. Diximus omnes, superest ut iudex pronunciet.

Ge. Faciam id, sed non priusquam quisque ebiberit suum cyathum.

F 4

else, but that he knew that he, as the Rival of his Glory, would name the quite contrary Part. After some Days, when both of them were invited again to the same Feast, Anthony entering finds his Rival talking with some others, whilst Supper is getting ready, and turning his Back to him, he let fly a rowling Fart before the Face of the other. He being mad says, Get you gone you rude Droll, where did you learn these Manners? Then Anthony says, What, are you angry? If I had saluted you with my Mouth, you would have saluted me again, now I salute you with a Part of the Body, even you being Judge, the most honourable of all, and I am called a rude Droll. Thus Anthony recovered the Glory lost before. We have all said, it remains that the Judge pronounce Sentence.

I will do it, but not before every Man drinks off his Glass. Lo I begin, but
En

En *auspicor*, sed *lupus* the *Wolf* in the *Fable*.
in *fabula*

P. Levinus Panagathus *adfert* haud *brings* no unlucky *Omen*.
lævum omen.

L. Quid *actum est* What *has been done*
inter *tam lepidos con-* amongst *such pretty Com-*
gerrones? panions?

Po. Quid *aliud?* What *else?* We have
certatum est fabulis, been contending in *Stories,*
donec lupus interve- 'till you as a *Wolf* came in.
nires.

Le. Huc *igitur ad-* Hither *therefore* I am
fum, ut perficiam fa- come, *that* I may finish *the*
bulam: volo vos om- *Farce?* I desire you all to
nes prandere pran- take a Theological Dinner
dium theologicum with me To-morrow.
apud me cras.

Ge. Promittis *Scy-* You promise us a *Scythian*
thicum convivium. Feast.

L. Nisi *fatebimini* Unless you *confess* that this
hoc fuisse jucundius was more pleasant to you
vobis fabuloso convi- than the fabulous Feast, I
vio non recuso dare do not *refuse* to suffer Pu-
pœnas in cœna. Nihil nishment at *Supper*. No-
jucundius quam cum thing is more pleasant than
nuga tractentur serio. when *Trifles* are handled
seriously.

ERASMI
COLLOQUIA SELECTA.

CHARON.

Charon, Genius, Alastor.

C. **Q**UID *ita pro-* **W**HY *do you hasten*
peras gesti- *so rejoicing, Alas-*
ens, Alastor? *ter?*

Al. O Charon, o- O Charon, you come in
portune tu quidem. *good Time indeed. I was*
Properabam ad te. *hastening to you.*

Ch. Quid novæ What News?
rei?

A. Fero nuntium I bring News that will
futurum letissimum *be very joyful to you and*
tibi Proserinæque. *Proserpine.*

Ch. Effer igitur Declare then what you
quod fers, et exonera *bring, and unload yourself.*
te.

Al. Furia gesserunt The Furies have done
suum negotium non *their Business no less dili-*
minus naviter quam *gently than happily, they*
feliciter, infecerunt *have infected all the Parts*
omnes partes orbis *of the World with hellish*
tartareis malis, diffi- *Evils, Quarrels, Wars, Rob-*
diis, bellis, latrociniis, *beries, Plagues, so that now*
pestilentiis, adeo ut *they are quite bald, having*
jam sint plane calva, *discharged their Snakes, and*
emissis colubris, et ob- *walk about exhauled of their*
ambulent exhaustæ ve- *Poisons, seeking whatsoever*
gens, quærentes quic- *Vipers and Asps there are*
quid

quid viperarum atque aspidum est usquam, quando sunt tam glabrae quam ovum, et non habent pilum in capite, nec quidquam efficacis succi in pectore. Proinde tu fac appares cymbam ac remos; mox enim tanta multitudo umbrarum ventura est, ut verear ne non sufficiat transmittendis omnibus.

Ch. *Ista non fuge-
rant nos.*

Al. *Unde rescie-
ras?*

Ch. *Ossa pertulerat
ante biduum.*

Al. *Nihil est velo-
cius illa dea. Sed quid
igitur tu cessas hic?*

Ch. *Ita nimirum
res ferebat. Profectus
sum huc, ut compara-
rem mihi aliquam va-
lidam triremem, nam
mea cymba, jam putris
vetustate ac inutilis,
non suffecerit huic ope-
ri, si sunt vera quae
Ossa narravit; quan-
quam quid opus erat
Ossa? Res ipsa com-
pellit, nam feci nau-
fragium.*

*any where, seeing they are
as bare as an Egg, and
have not a Hair upon their
Head, nor any Thing of ef-
fectual Juice in their Breast.
Wherefore do you see you
make ready your Boat and
Oars; for by and by so
great a Multitude of Ghosts
will come, that I am afraid
lest you should not be suffi-
cient to ferry them all over.*

*Those Things were not
unknown to us.*

*From whom had you heard
them?*

*Ossa brought us News
two Days ago.*

*Nothing is swifter than
that Goddess. But why then
do you loiter here?*

*See forsooth the Matter
obliged me. I came hither
that I might provide myself
some strong Galley, for my
Boat, now rotten with Age,
and patched up, will not
be sufficient for this Work;
if those Things are true
which Ossa told, although
what Need was there of
Ossa? The Thing itself
obliges me, for I have been
shipwrecked.*

Al.

Al. Nimirum totus
diffillas, suspicabar te
redire e balneo.

Ch. Imo enatabam
e Stygia palude.

Al. Ubi reliquisti
umbras?

Ch. Natant cum
ranis.

Al. Sed quid nar-
ravit Ossa?

Ch. Tres monar-
chas orbis ruere in
mutuum exitium ca-
pitalibus odiis. Nec
ullam partem orbis
Christiani esse immu-
nem a furiis, nam illi
tres pertrahunt omnes
reliquos in consortium
belli. Omnes esse ta-
libus animis, ut nemo
velit cedere alteri;
nec Danum, nec Polo-
num, nec Scotum, nec
vero Turcam esse in
otio; moliri dira; pes-
tilentiam sævire ubi-
que, apud Hispanos,
apud Britannos, apud
Italos, apud Gallos.
Ad hæc novam luem
natam ex varietate
opinionum, quæ sic
vitiavit animos omni-
um, ut sit nulla fin-
cera amicitia usquam,
sed frater diffidat fra-

Indeed you drop all over,
I suspected you were return-
ing from the Bath.

Nay, indeed, I swam out
of the Stygian Lake.

Where did you leave the
Souls?

They are swimming with
the Frogs.

But what said Ossa?

That Three Monarchs of
the World were rushing
upon mutual Destruction
with capital Hatreds. And
that no Part of the Christian
World was free from the
Furies, for those three draw
all the rest into a Share of
the War. That they all
were of such Minds, that no
one would yield to another;
neither the Dane, nor the
Pole, nor the Scot, nor indeed
the Turk was at quiet;
that they attempted dismal
things; that the Plague
raged every where, amongst
the Spaniards, amongst the
Britons, amongst the Ita-
lians, amongst the French.
Besides that there was a
new Plague risen from the
Variety of Opinions, which
has so vitiated the Minds of
all, that there is no sincere
Friendship any where, but
Brother distrusts Brother,
F 6. tri,

tri, *nec uxor conueniat cum marito*. Spes est, *magnificam perniciem hominum nascituram hinc quoque olim*; si res pervenerit *a linguis et calamis ad manus*.

Al. *Ossa narravit omnia hæc verissime; nam ipse vidi plura bis oculis, assiduus comes et adiutor furiarum, quæ nullo tempore declararunt semagis dignas suo nomine.*

Ch. *Atqui periculum est, ne quis dæmon exoriatur, qui adhortetur subito ad pacem; et animi mortalium sunt mutabiles. Nam audio esse quendam polygraphum apud superos qui non desinit insectari bellum calamo, et adhortari ad pacem.*

Al. *Ille canit surdis jam pridem. Olim scripsit querimoniam profligatæ pacis, nunc scripsit epitaphium eidem extinctæ. Sunt alii contra, qui iuvent nostram rem non minus quam ipsæ furia.*

nor does the Wife agree with her Husband. There is Hope, that a noble Destruction of Men will arise from hence too hereafter, if the Thing comes from Tongues and Quills to Hands.

Ossa told all these Things very truly; for I saw more with these Eyes, being a constant Companion and Assistant of the Furies, which at no Time declared themselves more worthy of their Name.

But the Danger is, lest any Dæmon should start up, that should exhort them suddenly to Peace; and the Minds of Mortals are changeable. For I hear there is a certain Scribler with those above, that does not cease to rail at the War with his Pen, and exhort them to Peace.

He sings to them that have been deaf long since. Formerly he wrote a Complaint of vanquished Peace, now he has writ an Epitaph for the same being dead. There are others on the other Hand, who help on our Business no less than the Furies themselves.

Ch.

Ch. Quinam isti?

Who are they?

Al. Sunt quædam animalia pullis et candidis palliis, cinericiis tunicis, ornata variis plumis. Hæc nunquam recedunt ab aulis principum: instillant in aurem amorem belli: Hortantur proceres et plebem eodem. Clamitant in evangelicis concionibus, bellum esse justum, sanctum et pium. Quoque magis mireris fortem animum hominum, clamitant idem apud utramque partem. Apud Gallos concionantur Deum stare pro Gallis, nec posse vinci, qui habeat Deum protectorem. Apud Anglos et Hispanos, hoc bellum non geri a Cæsare, sed a Deo. Tantum præbeant se fortes viros, victoriam esse certam. Quod si quis interciderit, eum non perire, sed recta subvolare in cælum armatum sicut erat.

They are certain Animals in black and white Garments, with ash-coloured Tunicks, adorned with divers Feathers. These never depart from the Courts of Princes: they instil in their Ear the Love of War: they advise the Nobles and common People to the same. They bawl out in their Sermons, that the War is just, holy, and pious. And that you may the more admire the stout Mind of the Men, they say the same with both Sides. Amongst the French they preach that God stands up for the French, and that he cannot be conquered, who has God for his Protector. Amongst the English and Spaniards, that this War is not carried on by Cæsar, but by God. Let them only shew themselves stout Men, the Victory is certain. But if any one falls that he does not perish, but flies directly into Heaven, armed as he was.

C. Et tanta fides habetur istis?

And is so great Credit given to them?

Al. Quid non potest simulata religio? Huc

What cannot pretended Religion do? To this is
accedit

accedit juvenus, imperitia rerum, sitis gloriæ, ira, animus pronus natura ad id quo vocatur. His facile imponitur, nec plaustrum perpellitur difficile, propendens ad ruinam suapte sponte.

Ch. Ego lubens facero aliquid boni istis animalibus.

Al. Appara lautum convivium. Potes nihil gratius.

Ch. Ex malvis, lupinis, et porris, nam non est alia annona apud nos, ut scis.

Al. Imo ex perdici-
bus, capis et phasianis, si vis esse gratus convivor.

Ch. Sed quæ res movet istos, ut promoveant bellum tanto opere? Aut quid commodi metunt hinc.

Al. Quia capiunt plus emolumentum morientibus quam e vivis. Sunt testamenta, parentalia, bullæ, multaque alia lucra non aspernanda. Denique malunt versari in castris, quam in suis alvearibus. Bellum

added Youth, Ignorance of Things, a Thirst of Glory, Anger, a Mind prone by Nature to that to which it is invited. These are easily imposed upon, nor is the Waggon pushed on difficultly, that leans towards a Fall of itself.

I would willingly do some Good to those Animals.

Prepare a fine Feast. You can do nothing more acceptable.

Of Mallows, Lupines, and Onions, for there is no other Provision with us, as you know.

Nay Partridges, Capons, and Pheasants, if you will be a grateful Entertainer.

But what Thing moves them, that they should promote the War so much? Or what Advantage do they reap hence?

Because they receive more Benefit from the Dead than the Living. There are Wills, Funeral Rites, Bulls, nay many other Gains not to be despised. Finally they had rather be in Camps, than in their Cells. War makes many Bishops, who in Peace were not so much as valued

gignit

gignit multos episcopos, qui in pace ne quidem fiebant teruntii. at a Farthing.

Ch. Sapiunt.

They are wise.

Al. Sed quid opus est triremi?

But what Need is there of a Galley?

Ch. Nihil, si velim facere naufragium rursus in media palude.

None, if I would be shipwrecked again in the Middle of the Lake.

Al. Ob multitudinem?

Because of the Number?

Ah. Scilicet.

Yes.

Al. Atqui vehis umbras, non corpora, quantum autem ponderis habent umbræ?

But you carry Souls, not Bodies, and how little Weight have Souls?

Ah. Sint tipula, tamen vis tipularum potest esse tanta, ut onerent cymbam. Tum scis et cymbam esse umbratilem.

Let them be Water-Spiders, yet the Number of Water-Spiders may be so great, as to load my Boat. Then you know my Boat too is made of Shadow.

Al. At ego memini vidisse nonnunquam tria millia umbrarum pendere a tuo clavo, cum esset ingens turba, nec cymba caperet omnes, nec tu sentiebas ullum pondus.

But I remember I have seen sometimes three thousand Souls hang at your Helm, when there was a great Multitude, and your Boat would not hold all, nor did you perceive any Weight.

Ah. Fateor esse tales animas, quæ demigrarunt paulatim e corpore tenuato phthisi aut hætica. Cæterum quæ revelluntur subito e crasso corpore, ferunt multum corporeæ

I confess there are such Souls, which have departed by Degrees out of a Body wasted with a Consumption or hectic Fever. But those which are pulled suddenly out of a gross Body, bring much of the bodily Mass

molis secum. Apoplexia autem, synanche, pestilentia, sed præcipue bellum, mittit tales.

Al. Non opinor Gallos aut Hispanos adferre multum ponderis

Ch. Multo minus quam ceteri quamvis et horum animæ non veniunt omnino plumæ. Cæterum tales veniunt aliquoties Britannis, et Germanis belle pastis, ut nuper periclitatus sim vehens decem duntaxat, et nisi fecissem jacturam, perieram una cum cymba, vectoribus, et naulo.

Al. Ingens discrimen!

Ch. Quid censes fieri interea, cum crassi satrapæ, thrasones, et polymachæ oplacidae accedunt?

Al. Arbitror nullos ex his qui pereunt in justo bello venire ad te; nam aiunt eos subvolare recte in cælum.

Ch. Nescio quo subvolent. Scio illud unum, quoties est bellum, tot veniunt ad

along with them. And the Apoplexy, the Quinzy, the Plague, but especially War sends such.

I do not think that the French or Spaniards bring much Weight.

Much less than others, though their Souls too do not come altogether as light as Feathers. But such come often from the Britons; from the Germans well fed, that lately I was in Danger carrying ten only, and unless I had thrown some things overboard, I had been lost, together with the Boat, the Passengers, and Freight Money.

A prodigious Danger.

What do you think is the Case in the mean Time, when gross Lords, Hector, and Bullies come.

I suppose none of those who die in a just War come to you; for they say that they fly up directly into Heaven.

I know not whither they fly to. I know this one Thing, as often as there is a War, so many come to me, me,

me, faucii lacerique, ut demirer ullum superesse apud superos. Nec veniunt solum onusti crapula, et ab domine, verum etiam bullis, sacerdotiis, plurimisque aliis rebus.

Al. Sed non deferunt ista secum.

Ch. Verum; sed qui veniunt recentes adferunt somnia talium rerum.

Al. Itane gravant somnia?

Ch. Gravant meum cymbam. Quid dixi gravant? Demerferunt jam. Postremo putas tot obolos habere nihil sarcinæ?

Al. Equidem arbitror, si ferunt æreos.

Ch. Proinde certum est mihi prospicere de navi, quæ sufficiat oneri.

Al. O felicem te?

Ch. Quid ita?

Al. Quia disces propediem.

Ch. Ob multitudinem umbrarum.

Al. Næ.

Ch. Siquidem adferant suas opes se-

wounded and mangled, that I wonder that any one is left with those above. Nor do they come only loaded with the Dregs of hard Drinking and big Bellies, but also with Bulls, Livings, and very many other Things.

But they do not bring those Things with them.

True; but those which come fresh bring the Dreams of such Things.

Do Dreams load you so?

They do load my Boat. What said I, load it? They sunk it just now. Finally do you think so many Half-pennies have no Weight?

Truly I think so, if they bring brazen ones.

Wherefore I am resolved to look out for a Ship which may suffice for the Burden.

O happy you!

Why so?

Because you will grow rich presently.

Because of the Number of Ghosts.

Yes.

If they brought their Riches along with them: cum;

cum; nunc qui deplorant in cymba, se reliquisse apud superos regna, præfulatus, abbatias, innumera talenta auri, adferunt nihil ad me præter obolum. Itaque quod corrosus est mihi jam ter mille annis, id totum effundendum est in unam triremem.

Al. Sumptum faciat oportet, qui quaerit lucrum.

Ch. At mortales, ut audio, negotiantur felicius, qui favente Mercurio ditescunt intra triennium.

Al. Sed iidem decoquant nonnunquam: tuum lucrum minus, sed certius.

Ch. Nescio quam certum. Si quis deus exorietur nunc, qui componat res principum, hæc tota fors perierit mihi.

Al. De ista re quidem jubeo dormias in utramvis aurem. Nihil est quod metuas pacem intra decennium. Romanus pontifex unus hortatur sedulo quidem ad concordi-

Now they who lament in the Boat that they left with those above Kingdoms, Bishopricks, Abbies, innumerable Talents of Gold, bring nothing to me besides a Halfpenny. Therefore what has been scraped together by me now these three thousand Years, all that must be laid out in one Galley.

He must be at Charge, who seeks Gain.

But Men, as I hear trade more luckily, who by the favour of Mercury, grow rich in three Years.

But the same break sometimes. Your Gain is less, but more certain.

I know not how certain. If any God should arise now, that should settle the Affairs of Princes, this whole Booty will be lost by me.

For that Matter truly I bid you sleep on either Ear. You need not fear a Peace within these ten Years. The Roman Pontiff alone exhorts diligently indeed to Concord; but he washes a Brick. The Ci-
am,

am. *sed lavat laterem.* ties too *murmur* out of
 Et civitates *murmura-* Weariness of *their Calami-*
rant tædio *malorum.* ties. I know not *what*
 Nescio qui populi People *join* their Whif-
conferunt susurros, pers, *saying,* 'tis unreason-
diclitantes, iniquum able *that* human Affairs
 esse ut humanæ res should be jumbled up and
 misceantur *sursum de-* down, for the private Re-
orsum, ob *privatas* sentiments, or Ambition,
 iras aut ambitionem of two or three. But be-
 duorum triumve. Sed lieve me, the Furies will
 crede mihi, furia conquer Counsels never so
 vincent consilia quam good. But what Need was
 libet recta. Caterum these to go to those above?
 quid opus erat petere Are there no Workmen
 superos? At non sunt with us? Certainly we have
 fabri apud nos? Certe Vulcan.

C. Pulchre, si quæ- Right, if I wanted a
 ram æream navim. brazen Ship.

Al. Aliquis accer- Some body may be sent
 setur minimo. for for a small Matter.

Ch. Ita est, sed So it is, but Wood fails
 materia deficit nos. us.

Al. Quid audio? What do I hear? Is there
 nihil sylvarum illic? nothing of Woods there?

Ch. Etiam nemora Even the Groves which
 quæ fuerant in Ely- were in the Elysian Fields
 siis campis absumpta are consumed.

Ch. In quem usum For what Use pray?

Ch. Exurendis For burning the Souls of
 umbris hæreticorum, Hereticks, so that lately we
 adeo ut nuper coacti were forced to dig Coals out
 simus effodere carbones of the Bowels of the Earth?

Al. Quid! An non What! Cannot these
 possunt

possunt istæ umbræ puniri minore sumptu?

Ch. Sic visum est Rhadamantho.

Al. Ubi mercatus eris triremem, unde remiges parabuntur?

Ch. Meæ partes tenere clavum; umbræ remigent, si velint trajicere.

Al. At sunt quæ non didicerunt agere remum.

Ch. Nullus est eximius apud me. Et monarchæ remigant, et cardinales remigant, quisque suam vicem, non minus quam tenues plebei, si didicerint siue non didicerint.

Al. Fac ta mercere triremem feliciter dextro Mercurio. Ego non remorabor te amplius. Adferam lætum nuncium orco; sed heus, heus, Charon.

Ch. Quid est?

Al. Fac matures reditum, ne turba obruat te mox.

Ch. Imo offendes jam plus quam ducenta millia in ripa, præter illas quæ na-

Souls be punished at less Charge?

So it seemed good to Rhadamanthus.

When you have bought a Galley, whence will Rowers be got?

My Part is to hold the Helm; let the Souls row, if they will pass over.

But there are some which have not learnt to manage an Oar.

None is exempted with me. Monarchs too row, and Cardinals row, every Man his Turn, no less than poor Commoners, whether they have learnt, or have not learnt.

See you purchase a Galley cheap by the Favour of Mercury. I will not detain you any longer. I will carry this joyful News to Hell; but soho, soho, Charon.

What is the Matter?

See you hasten your Return, lest the Crowd should overwhelm you by and by.

Nay you will find already more than two hundred thousand upon the Bank, besides those which are tant

*tant in palude; ta- swimming in the Lake; yet
men properabo quan- I will hasten as much as pos-
tum licebit: dic illis sible: tell them that I will
me adfuturum mox. be with them presently.*

OPULENTIA SORDIDA.

UNDE es tam ex-
succus, quasi
pastus sis rore cum ci-
cadis. Videris mihi
nihil aliud quam sy-
pbar hominis.

B. Apud inferos
umbræ saturantur
malva et porro, at ego
vixi decem menses ubi
ne id quidem contigit.

A. Ubinam quæso
te, num abreptus in
navem galatam?

B. Nequaquam, sed
Synodii.

A. Periclitatus es
bulimia in tam opu-
lenta urbe?

B. Maxime.

A. Quid in causa?
An deerat pecunia?

B. Nec pecunia nec
amici.

A. Quid erat mali
igitur?

B. Mihi res erat
cum hospite Antronio.

FROM whence are you
so void of Juice, as if
you had been fed with Dew
with the Grasshoppers. You
seem to me nothing else than
the Skin of a Man.

In Hell Ghosts are fed
with Mallows and Onions,
but I have lived ten Months
where not so much as that
fell to my Share.

Where, I pray you, were
you carried aboard a Gal-
ley?

No, but at Synodium.

Were you in Danger by
Famine in so rich a City?

Yes.

What was the Reason?
Was Money wanting?

Neither Money nor
Friends.

What was the Misfor-
tune then?

I had to do with my
Landlord Antronius.

A. Cum

A. Cum illo opulento?

With that rich Man?

B. Sed sordidissimo.

But very sordid.

A. Narras simile monstri.

You tell me a Thing like a Prodigy.

B. Minime. Sic divites fiunt qui emergunt e summa inopia.

No. So rich Men are that rise from extreme Poverty.

A. Quid ita libuit commorari tot menses apud talem hospitem?

Why had you such a Mind to stay so many Months with such an Host.

B. Erat quod alligaret, et sic animus erat tunc.

There was something that obliged me, and so my Mind was then.

A. Sed dic obsecro, quo apparatu vivit ille.

But tell me I pray you upon what Provision does he live.

B. Dicam, quandoquidem commemoratio actorum laborum solet esse jucunda.

I will tell you, seeing the Relation of past Troubles uses to be pleasant.

A. Futura est mihi certe.

It will be so to me certainly.

B. Illud incommodi accessit a Æolo, cum agerem illic. Boreas spirabat tres totos menses, nisi quod illic nescio quomodo nunquam perseverat ultra octavum diem.

That Inconvenience came from Heaven, when I lived there. The North Wind blew three whole Months, but that there I know not how it never continues beyond the eighth Day.

A. Quomodo igitur spirabat tres totos menses?

How then did it blow three whole Months?

B. Sub eum diem mutabat stationem velut ex constituto, sed

About that day it changed its Station as it were on Purpose, but after eight post

post octo horas migravit in priorem locum.

Hours it shifted into its former Place.

A. Ibi opuserat luculento foco tenui corpusculo.

There was Need of a bright Fire for a thin Body.

B. Erat satis ignis, si suppetisset copia lignorum. Sed ne nosster Antronius faceret quid impendii heic, evellebat radices arborum ex rusculis insularibus, neglectas ab aliis, idque fere noctu. Ex his nondum bene siccis ignis struebatur, non absq; fumo, sed sine flamma, non qui calefaceret, sed qui præstaret, ne posset dici vere esse nullum ignem ibi. Unicus autem ignis durabat totum diem, adeo temperatum erat incendium.

There was enough of Fire, if there had been Plenty of Wood. But lest our Antronius should be at any Charge here, he pulled up the Roots of Trees out of some Grounds in the Islands, neglected by others, and that commonly in the Night. Out of these not yet well dry a Fire was made, not without Smoke, without Flame, not that would warm, but which but would effect, that it could not be said truly that there was no Fire there. And one Fire lasted the whole Day, so moderate was the Burning.

A. Erat durum hybernare illic.

It was hard to winter there.

B. Imo erat multo durius æstivare.

Nay it was much harder to summer.

A. Qui sic?

How so?

B. Quoniam eadomus habebat tantum pulicum et cimicum, ut nec liceret esse quietum interdiu, nec capere somnum noctu.

Because that House had so many Fleas and Gnats, that it was neither possible to be quiet by Day, nor take Rest by Night.

A. Miseras divitias!

Miserable Riches!

A. Præsertim

B. Præsertim in hoc genere pecoris.

A. Oportet fœminas esse ignavas illic.

B. Latitant, nec versantur inter viros: ita fit ut illic fœminæ sint nihil aliud quam fœminæ; et ea ministeria desint viris, quæ solent suppeditari ab eo sexu.

A. Sed non pigebat Antronium tractationis?

B. Nihil erat dulce illi educato in huiusmodi sordibus præter lucrum: habitavit ubi vis potiusquam domi, negotiabatur in omni re. Scis autem eam urbem esse mercuriale præ cæteris. Ille nobilis pictor existimavit deplorandum si dies abiisset absque linea. Antronius deplorabat longe magis si dies præterisset absque lucro; quod si quando evenisset, quærebat Mercurium domi.

A. Quid faciebat?

B. Habebat cisternam in ædibus, ex more ejus civitatis.

Epecially in this Kind of Cattle.

The women must be idle there.

They lie hid, nor do they converse amongst the Men: so it comes to pass that there Women are nothing else but Women; and those Services are wanting to the Men, that use to be supplied by that Sex.

But was not Antronius weary of that Treatment?

Nothing was pleasant to him brought up in such Nastiness but Gain: He lived any where rather than at Home; he traded in every Thing. And you know that City is busied in Trade above others. That noble Painter thought it a Thing to be lamented, if a Day passed without a Stroke. Antronius lamented it much more, if a Day passed without Gain, which if at any Time it happened he sought Gain at Home.

What did he do?

He had a Cistern in his House, according to the Custom of that City. There
illic

Illic hauriebat aliquot situlas aquæ, et infundebat in vinaria vasa. Hic erat certum lucrum.

A. Fortasse vinum erat æquo vehementius.

B. Imo erat plus quam vappa; nam nunquam emebat vinum nisi corruptam, quo emeret minoris. Ne quid ex eo periret, subinde miscebat fæces decem annorum, volvens ac revolvens omnia, quo videretur mustum. Neque enim ille passus fuisset ullam micam fæcis perire.

A. At si qua fides medicis, tale vinum gignit calculos vesicæ.

B. Non errant medici; nam erat nullus annus in ea domo tam felix, quin unus atque alter periret calculo. Neque ille horrebat funestam domum.

A. Non?

B. Colligebat etiam vestigialia mortuis, nec aspernabatur lucellum quamvis exiguum.

he drew some Buckets of Water, and poured them into the Wine Vessels. Here was certain Gain.

Perhaps the Wine was too strong.

Nay it was more than dead Drink; for he never bought Wine unless it was corrupted, that he might buy it cheaper. Lest any of it should be lost, now and then he mixed Dregs of ten Years old, rumbling and jumbling all together, that it might seem new Wine. For he would not have suffered any Bit of Dregs to be lost.

But if any Credit must be given to the Doctors, such Wine breeds the Stone of the Bladder.

The Doctors are not mistaken; for there was no Year in that House so happy, but one and another died of the Stone. Nor did he dread a mournful House.

No?

He collected also Tribute of the Dead; nor did he despise Gain, though never so small.

G

A. Dicis

A. Dicis *furtum*.

You speak of *Theft*.

B. *Negotiatores*
vocant *lucrum*.

Tradesmen call it *Gain*.

A. Quid *interea*
bibebat *Antronius*?

What in the mean Time
drank *Antronius*?

B. Idem *nectar*
ferme.

The same *Nectar* com-
monly.

A. Non *fenfit*
malum?

Did he perceive no
Harm?

B. *Erat durus*, qui
posset *esse* *vel* *foenum*,
et, *ut* *dixi*, *fuerat* *edu-*
catus *a* *teneris* *annis*
in *talibus* *deliciis*.
Existimabat *nihil* *cer-*
tius *hoc* *lucro*.

He was *hard*, who could
eat even *Hay*, and, as I
said, he had been brought
up from his tender *Years*
in such *Dainties*. He look-
ed upon nothing more cer-
tain than this *Gain*.

A. Quid *ita*?

Why so?

B. Si *supputes* *uxo-*
rem, *filios*, *filiam*, *ge-*
nerum, *operas*, *et* *fa-*
mulas, *alebant* *domi*
triginta *tria* *corpora*.
Jam *quo* *dilutius* *vi-*
num *erat*, *hoc* *parcius*
bibebatur *et* *serius* *ex-*
hauriebatur. *Hic* *sub-*
ducito *mibi*, *quam*
non *paenitendam*
summam *fitula* *aquae*
addita *in* *singulos* *dies*
conficiat *in* *annum*.

If you reckon his *Wife*,
Sons, *Daughter*, *Son-in-law*,
Work-folks, and *Maids*,
he maintained at *Home*,
thirty-three *Bodies*. Now
by how much the weaker
the *Wine* was, by so much
the more sparingly it was
drank, and the later it was
drawn off. Here reckon
for me, what a considerable
Sum a *Bucket of Water*
added for every *Day* would
make in a *Year*.

A. O *sordes*!

A. O *Sneakingness*!

B. Atqui *non* *minus*
compendii *redibat* *ex*
pane.

But no less *Profit* arose
from the *Bread*.

A. Quo *pacto*?

How?

B. *Emebat* *vitia-*
tum *triticum*, *quod*
alius *nolisset* *emere*.

He bought *spoiled* *Wheat*
which another would not
buy. Here was present

Hic præfens lucrum statim, quod emebat minoris. Cæterum medicabatur vitio arte. Gain immediately, because he bought it cheaper. But he cured the Fault by Art.

A. Qua tandem?

What pray?

B. Est genus argillæ non dissimile frumento, quo videmus equos delectari, dum et arrodunt parietes, et bibunt libentius ex lacunis turbidis ea argilla. Admiscebat tertiam partem ejus terræ. There is a Sort of Clay not unlike Meal, with which we see Horses are pleased, whilst they both gnaw Walls, and drink, more willingly out of Ditches muddled with that Clay. He mixed a third Part of that Earth.

A. Est istuc medicari?

Is that curing?

B. Certe vitium tritici minus sentiebatur. An putas hoc lucrum quoque aspernandum? Adde jam aliud stratagemam: Subigebat panem domi, nec id crebrius, etiam æstate, quam bis in mense. Certainly the Fault of the Wheat was less perceived. Do you think this Gain also to be despised? Add now another Stratagem: He made his Bread at home, and that not oftener, even in Summer, than twice in a Month.

A. Istuc est apponerelapides non panes. That is to serve up Stones not Loaves.

B. Aut si quid est durius lapide. Sed remedium erat paratum huic malo quoque. Or if any Thing be harder than a Stone. But a Remedy was provided for this Evil too.

A. Quodnam?

What?

B. Macerabant fragmenta panis vino immersa cyathis. They soaked Pieces of Bread in Wine being dipped in the Glasses.

A. Labra habebant

* Lips had like Let-

* A proverbial expression, taken from an ass browsing on thistles, lettuce well suited to such lips.

similes laſſucas. Sed ferebant operæ talem tractationem?

B. Primum narra-
bo apparatus prim-
um ejus familiæ, quo
divines facilius quo-
modo operæ tracten-
tur.

A. Cupio audire.

B. Erat nulla men-
tio illic de jentaculo.
Prandium differeba-
tur ſere in primam
horam a meridie.

A. Quamobrem?

B. Antronus pa-
terfamilias expecta-
batur: Cænabatur
interdum ad decimam
horam.

A. Attu ſolebas ef-
ſe impatientior inediæ.

B. Eoque ſubinde
clamabam ad Orthro-
gonum generum Antro-
nii, (nam agebamus in
eodem conclavi) Heus
Orthrogone, non cœna-
tur hodie apud Syno-
dios? Reſpondit com-
mode Antronium ad-
futurum brevi. Cum
viderem nihil appa-
ri, et ſtomachus latra-
ret; Heus, inquam,
Orthrogone, erit pere-
undum ſane hodie?

tuce. But did the Work Folks bear with ſuch Treat-ment?

First I will tell you the Proviſions of the principal Perſons of his Family, that you may gueſs the more eaſily how Work Folks are treated.

I deſire to hear.

There was no Mention there of Breakfast. Dinner was put off commonly 'rill the firſt Hour after Noon.

What for!

Antronus the Maſter of the Family was waited for. We ſupped ſometimes at the tenth Hour.

But you uſed to be more impatient under Faſting.

And therefore now and then I cried out to Orthrogonus, Son-in-Law of Antronus, (for we were in the ſame Room) Soho Orthrogonus, do they not ſup to-day amongſt the Synodians? He answered ſoftly, that Antronus would come preſently. When I ſaw nothing got ready, and my Stomach barked; Soho, I ſay, Orthrogonus, muſt we periſh with Famine To-day? He alledged in Ex-
Excusabat

Excusabat horam, aut aliquid simile. Cum non ferrem latratum stomachi, interpellabam occupatum rursus Quid futurum est? inquam, eritne moriendum fame? Ubi jam Orthrogonus consumpsisset omnem tergiversationem, abiit ad famulos, iussitque mensam adornari. Tandem cum nec Antro-nius rediret, nec quidquam appareretur, Orthrogonus victus meis convitiis, descendebat ad uxorem, socrum, ac liberos, clamitans, ut apparet cœnam.

A. Nunc *Julien* expecto cœnam.

B. Ne propera. Tandem claudus famulus prodibat præfectus ei negotio, non admodum dissimilis Vulcano; insternit mensam linteis. Ea prima spes cœnæ. Tandem post longam vociferationem, vitreæ phialæ afferuntur cum aqua limpida sane.

A. Altera spes cœ-næ.

B. Ne propera, in-

cuse the Hour, or some like Thing. When I could not bear the barking of my Stomach, I interrupted him being busy again. What will become of us? say I, must we die of Hunger? When now Orthrogonus had spent all his Excuses, he went to the Servants, and ordered the Table to be spread. At length when neither Antronius returned, nor any Thing was got ready, Orthrogonus being prevailed upon by my Reproaches, went down to his Wife, Mother-in Law, and Children, crying out, that they should make ready Supper.

Now however I expect the Supper.

Be not hasty. At length a lame Servant came out appointed for that Business, not very unlike Vulcan; he covers the Table with a Cloth. That was the first Hope of Supper. At last after long Shouting, Glass Vials are brought, with Water clear indeed.

Another Hope of Supper.

Do not hasten, I say.
G 3 quam.

quam. Rursus post atroces clamores, phiala plena istius faculenti nectaris adfertur.

A. *O bene factum!*

B. *Sed sine pane. Nihil periculi adhuc. Nemo famelicus bibit tale vinum lubens. Clamatum est iterum usque ad ravim. Tum demum ille panis apponitur, quem rursus vix frangeret dentibus.*

O. *Certe jam consultum est vitæ.*

B. *Sub multam noctem tandem Antronius venit, fere hoc inauspicatissimo proæmio ut diceret stomachum sibi dolere.*

A. *Quid mali auspicii hic?*

B. *Quia tunc erat nihil quod ederetur.*

A. *Dolebat re vera?*

B. *Adeo ut solus devoraturus fuerit tres capos si quis dedisset gratis.*

A. *Expecto convivium.*

B. *Primum patina cum fabacea farina apponebatur illi, quod ge-*

Again, after fierce Clamours, a Vial full of that dreggy Nectar is brought.

O *well done!*

But *without Bread. Nothing of Danger yet. No hungry Body drinks such Wine willingly. I shouted again even to Hoarseness. Then at last that Bread is set on, which a Bear could scarce break with his Teeth.*

However *now Provision is made for Life.*

Late at Night at last Antronius comes, commonly *with this* most unlucky Preface, that he said his Stomach was out of Order.

What *ill Luck was here?*

Because *then* there was *nothing* to eat.

Was it out of order indeed.

So much *that* he alone would have eaten three Capons, if any one would have given them for *nothing*.

I wait for the Feast.

First a Dish with Bean Meal was served up for him, which Kind of *Victuals* is
nus

nus *opsonii* venditur sold *there* to the poor. *He*
illie tenuibus. Aiebat said he used *this* Remedy
 se uti hoc remedio against every Kind of
 adversus omne genus Disease.
 morbi.

A. Quot *convivæ* How many Guests were
 eratis. you?

B. Interdum *octo* Sometimes eight or nine.
 aut *novem*. Inter quos Amongst whom was that
 erat ille *doctus* Ver- learned Man Verpius, who
 pius, quem arbitror I think is not known to
 non ignotum tibi; et you; and his elder Son.
 major natu *filius*.

A. Quid apponeba- What was served up to
 tur illis? them?

B. An non satis Is not that enough for
 est frugi hominibus, moderate Men, which Mel-
 quod Melchisedeck ob- chisedeck offered to Abraham
 tulit Abraham *victori* the Conqueror of five
 quinque regum? Kings?

A. Nihil *opsonii* Nothing of other Virtu-
 igitur? als then?

B. Erat nonnihil. There was something.

A. Quodnam? What?

B. Memini nos fu- I remember we were
 isse novem convivæ nine Guests in Number at
 numero in mensa, cum Table, when I counted but
 numerarem non nisi seven little Leaves of Lettice
 septem foliola lactucæ swimming in Vinegar, but
 innatantia aceto, sed without Oil.
 absque oleo.

A. Devorabat ille Did he devour then his
 igitur suas fabas so- Beans by himself?
 lus?

B. Emerat vix se- He had bought them for
 miobolo, nec tamen ve- scarce a Farthing, nor yet
 tabat, si quis assidens did he forbid it, if any one
 proxime veller gusta- sitting next him had a Mind

re; sed videbatur incivile eripere suum cibum languido.

A. Secabantur folia, quemadmodum proverbium meminit de cumino?

B. Non; sed lactucis absumptis a primoribus, reliqui immergebant panem aceto.

A. Quid autem post septem folia?

B. Quid nisi casus clausula conviviorum?

A. Hiccinne erat perpetuus apparatus?

B. Propemodum? nisi quod interdum, si expertus fuisset Mercurium propitium, eo die erat paulo profusior.

A. Quid tum?

B. Jubebat tres recentes uvas emi uno nummulo æreo. Eas res exilarabat totam familiam.

A. Quidni?

B. Id duntaxat eo tempore, cum est summa vilitas uvarum ibi.

A. Proin profunde-
bat nihil extra autum-
num?

B. Profundebat.
Sunt illic naviculato-

res; but it seemed uncivil to take his *Victuals* from the sick Man.

Were the Leaves cut, as the Proverb makes mention of Cumin?

No; but the Lettices being eat up by the chief Persons, the rest dipped their Bread in the Vinegar.

But what after the seven Leaves?

What but Cheese, the Conclusion of Feasts?

Was this his perpetual Provision?

Almost; but that sometimes, if he had found Mercury favourable, that Day he was a little more profuse.

What then?

He ordered three fresh Bunches of Grapes to be bought with one little Piece of Money of Brass. That Thing rejoiced the whole Family.

Why not?

That only at that Time, when there is a very great Cheapness of Grapes there.

Wherefore did he spend nothing out of Autumn?

He did spend. There are there Boatmen, who take a
res,

res, qui hauriunt quoddam minutum genus concharum, potissimum e latrinis. Hi significant certo clamore quid habeant venale. Interdum ju-bebat emi ab his dimidio nummuli, quem illi appellant Bagathinum. Tum vero dixisses esse nuptias in ea familia. Nam erat opus igni, licet percoquantur celertime. Atque hæc quidem post caseum loco bel-lariorum.

A. Bella bellaria mehercule. Sed nihil carnum apponebatur unquam, aut piscium?

B. Tandem victus meis clamoribus, cæpit esse splendidior. Quoties autem volebat videri Lucullus, hi ferme erant missus.

A. Istuc vero lubens audiero.

B. Primo loco jusculum dabatur, quod illi, nescio ob quam causam, appellant ministram.

A. Lautum, opinor.

certain little Sort of Shell-fish, chiefly out of the Sewers. These give Notice by a certain Cry what they have to sell. Sometimes he ordered some to be bought of them for Half a Piece of Money, which they call Bagathinus. But then you would have said that there was a Wedding in that Family. For there was Need of a Fire altho' they be boiled very quickly. And these were indeed after the Cheese instead of Sweetmeats.

Pretty Sweetmeats indeed. But was no Flesh served up ever, or Fish?

At last being overcome with my Clamours, he began to be more splendid. But as often as he had a Mind to seem a Lucullus, these commonly were his Dishes.

That indeed I would willingly hear.

In the first Place a Broth was given us, which they, I know not for what Cause, call Ministra.

Dainty, I suppose.

B. Conditum *his* aromatibus. Cacabus *admo-*vetur igni plenus aquæ; *con-*jiciunt in eum aliquot fragmenta casei bubulini, qui jam olim induruit in saxum. Nam opus est bona securi ad defringendum aliquid. Cum ea fragmenta cœperint solvi tepore aquæ, inficiunt eam, ne possit dici mera aqua. *Præ-*parant stomachum hoc jussulo.

A. Dignum suis.

B. Dein paulum carniū de ventre veteris vaccæ apponitur, sed elixum ante quindecim dies.

A. Fœtet igitur.

B. Maxime, sed remedium adhibetur.

A. Quodnam?

B. Dicam, sed vereor ne imiteris.

A. Scilicet.

B. Miscent ovum calefactæ aquæ; eo jure perfundunt carnem; ita oculi saluntur magis quam nares. Nam fœtor erumpit per omnia. Si dies requirit esum piscium, interdum tres

Seasoned with the Spices. A Kettle is set upon the Fire full of Water, they throw into it some Pieces of Cheese made of Cow's Milk, which long before was grown as hard as a Stone. For there is Need of a good Ax to break any Thing off. When those Fragments begin to be dissolved by the Warmth of the Water, they give it a Taste, that it cannot be called meer Water. They prepare the Stomach with this Broth.

Fit for Swine.

Then a little Flesh of Tripe of an old Cow is served up, but boiled fifteen Days before.

It stinks then.

Yes, but a Remedy is applied.

What?

I will tell you, but I fear lest you should imitate it.

Yes.

They mix an Egg with warm Water; with that Sauce they sprinkle the Flesh; so the Eyes are deceived more than the Nostrils. For the Stink breaks through all. If the Day requires the eating of Fish, sometimes three Gilt-head

auratæ

auratæ apponuntur, nec *are served up, nor these great*
bæ magnæ, cum sint ones, when there are seven
septem aut octo con- or eight Guests.
 vivæ.

A. Nihil præterea? *Nothing besides?*

B. Nihil nisi ille *Nothing but that stony*
saxæus caseus. Cheese.

A. Narras mihi novum Lucullum: sed *You tell me of a new*
Lucullus: But how could
qui potuit tam exilis such slender Provision suffice
apparatus sufficere tot so many Guests, especially
convivis, præsertim re- refreshed with no Breakfast?
fectis nullo jentaculo?

B. Imo ne sis in- *Nay, that you may not be*
sciens, socrus, nurus, ignorant, a Mother-in-Law,
minor natu filius, fa- a Daughter-in-Law, the
mula, et aliquot par- younger Son, a Maid, and
vuli alebantur ex re- some little ones were fed out
liquiis ejus convivii. of the Remains of that
Meal.

A. Tu quidem aux- *You indeed have increased*
isti meam admiration- my Admiration, not taken it
nem, non ademisti. away.

B. Vix possum de- *I can hardly describe that*
scribere istuc tibi, nisi to you, unless first I paint
prius depinxero ordi- the Order of the Feast.
nem convivii.

A. Pinge igitur. *Paint it then.*

B. Antronus obti- *Antronus had the first*
nebat primum locum, Place, but that I sat upon
nisi quod ego sedebam his right Hand, as an ex-
dexter illi, velut ex- traordinary Person. O-
traordinarius. Er- ver against Antronus Or-
gione Antronii Or- throgonus; Verpius sat by
throgonus; Verpius Orthrogonus; Strategus, by
assidebat Orthrogono; Nation a Greek, by Ver-
Strategus, natione pius. His eldest Son sat on
Græcus, Verpio. Natu the left Hand of Antronus.

major filius assidebat sinister Antronio. Si quis conviva accessit, locus dabatur pro dignitate. Primum erat minimum periculi vel discriminis de jure; nisi quod fragmenta casei bubulini natabant in discis procerum. Cæterum quoddam valium fiebat ex ferme quatuor pibialis vini aquæque, ut nemo posset attingere quod erat appositum, præter tres, ante quos patina stabat; nisi quis sustinisset esse impudentissimus, et transilire septa. Nec tamen ea patina manebat diu; sed tollebatur mox, ut aliquid superesset familiæ.

A. Quid igitur edebant reliqui?

B. Deliciabantur suo more.

A. Qui?

B. Macerabant illum argillacum panem vino vetustissimæ facis.

A. Tale convivium oportuit esse perbreve.

B. Frequenter prolixius hora.

If any Guest came in, a Place was given him according to his Worth. First there was very little of Danger or Hazard as to the Broth; but that Pieces of Cheese made of Cow's Milk swam in the Dishes of the great Folks. But a certain Rampart was made out of commonly four Vials of Wine and Water, that no body could touch what was served up, besides three, before whom the Dish stood; unless any one would have endured to be very impudent, and to leap over the Hedge. Nor yet did that Dish stay long, but was taken away presently, that something might be left for the Family.

What then did the rest eat?

They feasted after their Fashion.

How?

They soaked that Clay Bread in Wine of very old Dreghs.

Such a Feast must have been very short.

Often longer than an Hour.

A. Qui

A. Qui potuit?

How could it?

B. Sublatis mox, ut dixi, quæ non carebant periculo, caseus apponebatur, unde erat nullum periculum, ne quisquam abraderet quidquam escario cultello. Illa præclara fæx manebat, et suis cujusque panis. Atque fabulæ miscebantur tuto inter hæc bel-laria. Interim senatus fœminarum pran-debat.

These Things being taken away presently, as I said, which did not want Danger, the Cheese was set on, from whence there was no Danger, lest any one should scrape any Thing with an eating Knife. That famous Dregs staid, and every one's Bread. And Stories were mixed safely amongst these Sweetmeats. In the mean Time the Par-liament of Women dined.

A. Quid operæ interim?

What did the Work Folks in the mean Time?

B. Habebant nihil commune nobiscum; prandebant ac cœnabant suis horis.

They had nothing common with us; they dined and supped at their own Hours.

A. Verum cujusmodi apparatus?

But of what Sort was the Provision?

B. Istuc est tuum divinare.

That is your Part to guess.

A. At hora vix sufficit Germanis in-jentaculum, tantun-dem in merendam, ses-quibora in prandium, duæ horæ in cœnam; ac nisi expleantur af-fatim eleganti vino, bonis carnibus ac pis-cibus, deserunt patro-num, ac fugiunt in bellum.

But an hour hardly suf-fices the Germans for Break-fast, as much for Drinking; an Hour and a Half for Dinner, two Hours for Supper; and unless they be filled plentifully with fine Wine, good Flesh and Fish, they forsake their Master, and fly into the War.

B. Cuique

B. Cuique genti est
suus mos. Itali impen-
dunt minimum gulæ,
malunt pecuniam quam
voluptatem; et sunt
sobrii natura quoque,
non solum instituto.

A. Nunc profecto
non miror te rediisse
nobis tam exilem, sed
demiror te rediisse om-
nino vivum, præsertim
cum assuevisses antea
capis, perdicibus, tur-
turibus, et phasianis.

B. Plane perieram,
nisi remedium reper-
tum fuisset.

A. Res male agitur,
ubi est opus tot reme-
diis.

B. Effeceram ut
quarta pars pulli elixi
daretur mihi jam lan-
guescenti, in singula
convivia.

A. Nunc incipies
vivere.

B. Non admodum.
Exiguus pullus eme-
batur, ne multum im-
penderetur; cujusmo-
di sex non sufficerent
uni Polono boni sto-
machi in jentaculum.
Nec dabant cibum emp-
to, ne esset quid im-

Every Nation has its own
Way. The Italians bestow
very little upon the Throat,
they had rather have Money
than Pleasure; and they are
sober by Nature too, not
only by Custom.

Now truly I do not
wonder that you are re-
turned to us so thin, but I
wonder that you are re-
turned at all alive, espe-
cially when you were
accustomed before to Capons,
Partridges, Pigeons, and
Pheasants.

I had certainly perished
unless a Remedy had been
found out.

The Matter is ill manag-
ed, where there is Need of
so many Remedies.

I had prevailed that a
fourth Part of a Pullet
boiled should be given me
now languishing, for every
Meal.

Now you will begin to
live.

Not very much. A small
Pullet was bought, lest much
should be expended; of
which Sort six would not suf-
fice one Polander of a good
Stomach for Breakfast. Nor
did they give Meat to it
when bought, that there
might not be any Thing of
pendii.

pendii. *Quare ala aut poples enecti macie, et semivivi coquebatur. Jecur dabatur filio Orthrogoni infanti. Mulieres autem ebibebant jus semel atque iterum, nova aqua infusa subinde. Itaque poples veniebat ad me ficcior pumice; et insipidior quovis putri ligno. Jus erat nihil nisi mera aqua.*

A. Et tamen audio genus avium esse illic copiosissimum, et elegans et vile.

B. Est prorsus, sed pecunia est carior illis.

A. Dedisti satis pecuniarum, etiamsi occidisses Romanum pontificem, aut si minxisses ad sepulchrum divi Petri.

B. Sed audi reliquum fabulae. Scis esse in quaquahabdomada quinque dies, quibus vescimur carnibus.

A. Nimirum.

B. Itaque emebant duntaxat duos pullos. Die Jovis fingebant se oblitos emere, ne vel

Charge. Wherefore a Wing or a Leg of it mortified with Leanness, and Half alive was boiled. The Liver was given to the Son of Orthrogonus an Infant. But the Women supped of the Broth once and again, new Water being poured in now and then. Wherefore the Leg came to me drier than a Pumice-Stone, and more insipid than any rotten Wood. The Broth was nothing but mere Water.

And yet I hear that Fowl is there very plentiful, and fine and cheap.

It is indeed, but Money is dearer to them.

You have suffered Punishment enough, although you had killed the Roman Pontiff, or if you had pissed against the Sepulchre of St. Peter.

But hear the rest of the Story. You know there are in every Week five Days, upon which we eat Flesh.

Yes.

Wherefore they bought only two Pullets. On Thursday they pretended they forgot to buy one, lest

apponerent

*apponer entotum pul-
lam eo die, vel ali-
quid superesset.*

A. *Næ iste Antro-
nius superat Plauti-
num Euclionem. Sed
quo remedio consule-
bas vitæ piscariis die-
bus?*

B. *Dederam nego-
tium cuidam amico, ut
emeret tria ova mihi
meo ære in singulos
dies, duo in prandi-
um, unum in cœnam.
Sed heic quoque scēmi-
næ pro recentibus cave
emptis supponebant
semiputria. Ut cre-
derem præclare mecum
actum, si esset unum ex
tribus quod posset edi.
Tandem emeram et
utrem purioris vini
mea pecunia; cæteram
mulieres effracta sera,
intra paucos dies ex-
sorbuērunt, Antronio
non admodum irato.*

A. *Itane, nullus
erat illic, qui misere-
sceret tui?*

B. *Misereceret!
Imo videbar illis quif-
piam gluto et belluo,
qui unus devorarem
tantum ciborum. Ita-
que Orthrogonus ad-*

*oither they should serve up a
whole Pullet that Day, or
something should be left.*

*Truly that Antronius
outdoes Plautus's Euclio.
But by what Remedy did
you provide for Life on
Fish Days?*

*I gave a Charge to a cer-
tain Friend that he should
buy three Eggs for me with
my own Money for every
Day two for Dinner, one
for Supper. But here like-
wise the Women for fresh
ones dear-bought put me
half rotten ones. That I
thought they dealt well with
me, if there was one of three
that could be eaten. At
length I bought likewise a
Cagg of purer Wine with
my own Money; but the Wo-
men having broken the Lock,
in a few Days drew it off,
Antronius not being very
angry.*

Ay, was there none there
that pitied you?

*Pitied! Nay I seemed
to them some Glutton and
a Gormandizer, who alone
devoured so much Meat.
Therefore Orthrogonus ad-
vised me now and then to
monebat*

monebat me subinde, ut haberem rationem ejus regionis; et consulere meæ incolumitati; et commorabat aliquot noctrates, quibus edacitas conciliaffet illic aut mortem, aut aliquem gravissimum morbum. Cum is videret me fulcire corpusculum quibusdam deliciis, quas pharmacopolæ venditant illic ex pineis nucleis, aut peponum, melonumque, fractum et assiduis laboribus, et inedia, et jam etiam morbo, subornat medicum, amicum mihi ac familiarem, ut persuadeat moderationem victus. Egit hoc mecum diligenter; moxque sensi subornatum, nec respondi tamen. Cum ageret idem mecum accuratius, nec faceret finem admonendi, Dic mihi, inquam, egregie vir, loqueris isthæc serio an joco? Serio, inquit. Quid igitur suades ut faciam? Abstine a cœnis in totum; et adde vino, ut mini- have a Regard to that Country, and take care of my Security; and he mentioned some of our Countrymen, upon whom Gluttony had brought there either Death, or some very grievous Distemper. When he saw me prop up my poor Body with some Dainties which the Apothecaries sell there of Pine Kernels, or of Cucumbers, and Melons, being broken both with continual Fatigues and Fasting and now also with a Distemper, he procures a Doctor, a Friend to me and Acquaintance, to persuade me to a Moderation of Diet. He treated upon this with me diligently; and presently I perceived he was put upon it, yet I did not answer. When he treated upon the same Thing with me more accurately, and did not make an End of advising me, Tell me, say I, excellent Sir, do you say those Things in Earnest, or in Jest? In Earnest, says he. What then do you advise me to do? Abstain from Suppers altogether; and add to your Wine, at least, half Water. I laughed at his famous Ad-

mum

num, dimidium aquæ. Risi præclarum consilium. Si cupis me extinctum, esset mors huic corpusculo, et raro et exili, et subtilissimis spiritibus, abstinere vel semel a cœna. Habeo id comperitum toties ipsa re, ut non libeat experiri iterum. Quid autem censes futurum, si sic pransus temperem a cœna? Et jubes aquam addi tali vino? Quasi non præstaret bibere puram aquam quam fœculentam. Nec dubito quin Orthrogonus jufferit te loqui hæc. Medicus subrisit, ac mitigavit consilium. Non loquor hæc, inquit, doctissime Gilberte, quoa arceamte a cœnis in totum; licebit gustare ovum et bibere semel, sic enim ipso vivo. Ovum coquitur in cœnam, capio inde dimidium vitelli, de reliquum filio, mox hausto semicyatho vini, studeo in multam noctem.

vico. If you desire to have me dead, it would be Death to this poor Body, both thin and spare, and of very subtle Spirits, to abstain but once from Supper. I have found that so often by Experience, that I have no Mind to try again. And what do you think would be, if when I have so dined I should abstain from Supper? And do you order Water to be added to such Wine? As though it were not better to drink pure water than dreggy. Nor do I doubt but Orthrogonus bid you say this. The Doctor smiled, and qualified his Advice. I do not say these Things, quoth he, most learned Gilbert, that I would restrain you from Suppers altogether; you may taste an Egg, and drink once; for so I myself live. An Egg is boiled for Supper, I take from hence half of the Yolk, I give the rest to my Son, by and by having drank half a Glass of Wine, I study 'till late at Night.

A. Num

A. Num medicus Did the Doctor say *these*
prædicabat *isthæc* Things truly?
vera?

B. Verissima. Nam Very truly. For I my-
ipse ambulans forte self walking by Chance a-
per viam redibam a long the Street, was coming
sacro, et comes admo- from Prayers; and my Com-
nuerat medicum ha'i- panion had told me that the
tare illic; libuit vi- Doctor lived there; I had a
dere ilius regnum, Mind to see his Kingdom,
erat autem dominicus and it was the Lord's Day:
dies: pulsavi fores, I knocked at the Door, it
aperta sunt; ascendi, was opened; I went up, I
offendo medicum pran- find the Doctor dining with
dentem cum filio, et his Son, and the same his
eodem famulo: appa- Servant: The Provision
ratus erant duo ova, was two Eggs, nothing
nihil præterea. besides.

A. Homines oportuit esse exsanguis. The Men must have been
void of Blood.

B. Imo ambo erant Nay both were of a good
pulchre habito corpore, vivido ac rubido like Body, of a lively and
colore, lætis oculis. ruddy Colour, with chear-
ful Eyes.

A. Est vix credibile. It is scarce credible.

B. At ego narro But I tell you Things I
compertissima. Nec know very well. Nor does
ille solus vivit ad he alone live after that
istum modum, sed com- Manner, but many others
plures alii, et clari both nobly descended, and
imaginibus, et re lauta of a good Estate. Much
ta. Polyphagia et po- Eating and much Drinking,
lyposia, crede mihi, est believe me, is a Thing of
res consuetudinis, non Custom, not Nature. If
naturæ. Si quis as- any one would use himself
suescat paulatim, pro- by Degrees, he would im-
ficiet eo tandem, ut prove to that Degree at last,
faciat

faciat idem quod Milo, qui absumpsit totum bovem eodem die.

A. Immortalem Deum! Si licet tueri valetudinem tam parvo victu, quantum impendiorum perit Germanis, Anglis, Danis, et Polonis?

B. Plurimum haud dubie, et quidem non sine gravi detrimento tum valetudinis, tum ingenii.

A. Sed quid obstabat quo minus ille victus sufficeret tibi?

B. Quia assueveram diversis, et erat serum jam mutare consuetudinem; quanquam exiguitas ciborum non tam offendebat me quam corruptio. Duo ova poterant sufficere, si fuissent recens nata: cyathus vini erat satis, nisi vapida fæx daretur pro vino: dimidium panis aluisset, nisi argilla daretur pro pane.

A. Antronium esse adeo sordidum in tantis opibus!

B. Arbitror ejus censum non fuisse in-

that he might do the same that Milo did, who eat up a whole Ox in the same Day.

Immortal God! If it be possible to maintain one's Health with so little Victuals, how much Charge is lost by the Germans, English, Danes, and Poles?

Very much no doubt, and indeed not without grievous Prejudice both to the Health, and also to a Man's Parts.

But what hindered that Diet would not suffice you?

Because I had been accustomed to different Things, and it was too late then to change a Custom; although the small Quantity of the Victuals did not so much offend me as the Corruption. Two Eggs might have sufficed, if they had been new laid: A Glass of Wine was enough, but that dead Dregs was given me for Wine: Half a Loaf would have fed me, but that Clay was given me for Bread.

That Antronius should be so sordid in so much wealth.

I believe his Estate was not less than eighty thousand tra

tra octoginta millia ducatorum. Nec erat ullus annos, quo lucrum mille ducatorum non accederet, ut dicam parcissimi.

A. Sed num juvenes illi, quibus hæc parabantur, utebantur eadem parsimonia?

B. Utebantur; sed domi duntaxat, foris liguriebant, scortabantur, ludebant alea. Cumque pater gravaretur impendere teruncium in gratiam honestissimorum convivarum, juvenes perdebant interdum sexaginta ducatos una nocte alea.

A. Sic solent perire quæ corraduntur foribus. Verum incumis et tantis periculis, quo te confers?

B. Ad vetustissimum contubernium Gallo-
rum, sarturus quod dispendii factum est illic.

Ducats. Nor was there any Year, in which the Gain of a thousand Ducats was not added to it, to speak very sparingly.

But whether or no did the young Men, for whom this was provided, use the same Frugality?

They did use it; but at Home only, abroad they fared daintily, whored, played at Dice. And whereas the Father thought much to expend a Farthing on the Account of the most honourable Guests, the young Fellows lost sometimes sixty Ducats in one Night at dice.

So that uses to be lost, which is scraped together by Covetousness. But now that you are escaped out of so great Danger, whither did you betake yourself?

To a very old Club of French Men, to make up what Loss I suffered there.

ERASMI

COLLOQUIA SELECTA.

DILUCULUM.

A. **H**ODIE vole-
bam te con-
ventum, sed negaba-
ris esse domi.

B. Non mentiti
sunt omnino. Non
eram quidem tibi, sed
eram tum mihi maxi-
me.

A. Quid ænigmatis
est istud?

B. Nosti illud ve-
tus proverbium. Non
dormio omnibus. Nec
jocus Nasicae fugit te
cui volenti invisere
familiarem Ennium,
cum ancilla jussu he-
ri, negasset esse domi:
Nasica sensit et disces-
sit. Cæterum ubi En-
nius vicissim ingressus
domum Nasicae, roga-
ret puerum num esset
intus, Nasica clama-
vit de conclavi, in-
quiens, Non sum do-
mi. Quumque En-

TO-DAY I was desir-
ous to have met with
you, but you were denied
to be at Home.

They did not lie alto-
gether. I was not indeed
for you, but I was then for
myself very much.

What Riddle is that?

You know that old
Proverb, I do not sleep
for all Men. Nor does the
Jest of Nasica escape you
to whom desirous to visit
his Friend Ennius, when
the Maid, by the Order of
her Master, denied that he
was at Home; Nasica per-
ceived it, and departed.
But when Ennius in his
Turn entering the House
of Nasica asked the Boy whe-
ther he was within, Na-
sica shouted from the Par-
lour, saying, I am not at
Home. And when Ennius
nisi

nus *agnita voce dixisset*, Impudens, non *agnosco te loquentem?* knowing his Voice, said, You impudent Fellow, do not I know you speaking?
 Imo, *inquit* Nasica, Nay, says Nasica, you are *tu* impudentior, qui more impudent, who do non habes *fidem* mihi, cum ego crediderim *tua ancillæ*. not give Credit to me, whereas I trusted your Maid.

A. *Eras fortassis occupator.* You were perhaps busy.

B. *Imo suaviter otiosus.* Nay sweetly idle.

A. *Rursum torques ænigmate.* Again you trouble me with a Riddle.

B. *Dicam igitur explanate. Nec dicam ficum aliud quam ficum.* I will tell you then plainly. Nor will I call a Fig any thing else than a Fig.

A. *Dic.* Tell me.

B. *Altum dormiebam.* I was fast asleep.

A. *Quid ais? Atqui octava hora præterierat jam, cum sol surgat hoc mense ante quartam.* What say you? But the eighth Hour had passed then, whereas the Sun riseth this Month before the fourth.

B. *Liberum est soli per me quidem surgere vel media nocte, modo liceat mihi dormire usque ad satieta-tem.* It is free for the Sun for me indeed to rise even at Midnight, so that it be allowed me to sleep to Satisfaction?

A. *Verum utrum istuc accidit casu, an est consuetudo?* But whether did that happen by Chance, or is it a Custom?

B. *Consuetudo prorsus.* Custom entirely.

A. *Atqui consue-* But the Custom of a
tudo

tudo rei non bonæ est pessima.

B. Imo nullus somnus est suavior quam post solem exortum.

A. Qua hora tandem soles relinquere lectum?

B. Inter quartam et nonam.

A. Spatium satis amplum. Regina vix tot horis comuntur, sed unde venisti in istam consuetudinem?

B. Quia solemus proferre convivialus, et jocus in multam noctem. Pensamus id dispendii matutino somno.

A. Vix unquam vidi hominem perditius prodigum te.

B. Videtur mihi parsimonia magis quam profusio. Interim nec absumo candelas, nec detero vestes

A. Præpostera frugalitas quidem servare vitrum ut perdas gemmas. Ille philosophus aliter sapuit, qui rogatus quid esset pretiosissimum, respondit tempus. Porro cum constet diluculum esse

Thing not good is very bad.

Nay no Sleep is pleasanter than after the Sun is risen.

What Hour at last do you use to leave your Bed?

Betwixt the fourth and the ninth.

Time long enough. Queens hardly are so many Hours a dressing, but how came you into that Custom?

Because we use to prolong Feasts, Games, and Jestis 'till late at Night. We make up that Loss by Morning Sleep.

I scarce ever saw a Man more perniciously prodigal than you.

It seems to me Frugality rather than Prodigality. In the mean Time I neither consume Candles, nor wear Cloaths.

Preposterous Frugality indeed to save Glasse that you may lose Jewels, That Philosopher was otherwise minded, who being asked what was the most precious Thing, answered, Time. Moreover, since it is agreed that the Morning is the best

optimam

optimam partem totius diei, tu gaudes perdere quod est pretiosissimum in pretiosissima re. Part of the whole Day, you love to lose what is the most precious in the most precious Thing.

B. An hoc perit quod datur corpusculo? Is that lost, which is given to the Body?

A. Imo detrahatur corpusculo, quod tum suavissime afficitur, maximeq; vegetatur, cum reficitur tempestivo moderatoq; somno, et corroboratur matutina vigilia. Nay it is taken from the Body, which then is most sweetly affected, and most of all recruited, when it is refreshed with seasonable and moderate Sleep, and is strengthened with Morning Watching.

B. Sed est dulce dormire. But it is pleasant to sleep.

A. Quid potest esse dulce sentienti nihil? What can be pleasant to one that perceives nothing?

B. Hoc ipsum est dulce sentire nihil molestiæ. This very Thing is pleasant to perceive nothing of Trouble.

A. Atqui sunt feliciores isto nomine, qui dormiunt in sepulchris; nam nonnunquam insomnia sunt molesta dormienti. But they are more happy in that Respect who sleep in their Graves; for sometimes Dreams are troublesome to a Man asleep.

B. Aiunt corpus saginari maxime eo somno. They say that the Body is fattened most of all with that sleep.

A. Ista est saginagium, non hominum. That is the Fattening of Dormice, not of Men. Animalia quæ parantur epulis recte saginantur. Quorsum attinet homini accersere obesitatem, nisi ut in- Animals that are prepared for Feasts are rightly fattened. What signifies it for a Man to procure Fatness, but that he may go loaded with

H

cedat

*cedat onustus graviore
farcina? Dic mihi,
si haberes famulum
utrum malles obesum,
an vegetum et habi-
lem ad omnia munia?*

*B. Atqui non sum
famulus.*

*A. Sat est mihi,
quod malles ministrum
aptum officiis quam
bene faginatam.*

B. Plane malle.

*A. At Plato dixit
animum hominis esse
hominem, corpus esse
nihil aliud quam do-
mum, aut instru-
mentum. Tu certe
fateberis, opinor, ani-
mam esse principalem
portionem hominis,
corpus ministrum ani-
mi.*

B. Esto, si vis.

*A. Cum tibi nollas
ministrum tardum ab-
domine, sed malles
agilem et alacrem, cur
paresignavum et obe-
sum ministrum ani-
mo?*

B. Vincor veris.

*A. Jam accipe aliud
dispendium. Ut animus
longe præstat corpori
ita fateris opes animi*

*a heavier Pack? Tell me,
if you had a Servant, whe-
ther you had rather have him
fat, or lively and fit for all
Services?*

But I am not a servant.

*It is enough for me, that
you had rather have a Ser-
vant fit for Service, than
well fattened.*

Indeed I had rather.

*But Plato said that the
Soul of a Man is the Man,
that the Body is nothing else
than a House, or Instru-
ment. You however will
confess, I suppose, that the
Soul is the principal Part of
Man, the Body the Servant
of the Mind.*

Let it be so, if you will.

*Since you would not have
a Servant heavy with a
great Belly, but had rather
have one nimble and brisk,
why do you provide a lazy
and fat Servant for the
Mind?*

*I am overcome with
Truth.*

*Now hear another Lesson.
As the Mind far excels the
Body, so you confess that
the Riches of the Mind far
longe*

longe præcellere bona corporis.

B. Dicis probabile.

A. Sed inter bona animi, sapientia tenet prima.

B. Fateor.

A. Nulla pars diei est utilior ad parandam hanc, quam diluculum, cum sol exorrens novus adfert vigorem et alacritatem omnibus, discutitque nebulas consuetas exhalari e ventriculo, quæ solent obnubilare domicilium mentis.

B. Non repugno.

A. Nunc supputa mihi quantum eruditionis possis parere tibi illis quatuor horis, quas perdis intempestivo somno.

B. Multum profecto.

A. Expertus sum plus effici in studiis, una hora matutina, quam tribus postmeridianis, idque nullo detrimento corporis.

B. Audivi.

A. Deinde reputa illud; si conferas in summam jacturam singulorum dierum, quantus cumulus sit futurus.

excel the good things of the Body.

You say what is likely.

But amongst the good things of the Mind, Wisdom has the first Place.

I confess.

No Part of the Day is more useful for the getting of this than the Morning, when the Sun rising fresh brings Vigour and Briskness to all things, and dissipates the Fumes that use to be exhaled out of the Stomach, which are wont to cloud the Habitation of the Mind.

I do not say nay.

Now reckon up for me how much Learning you might get to yourself in those four Hours, which you lose in unseasonable Sleep.

Much indeed.

I have experienced that more is done in one's Studies, in one Hour in the Morning, than in three in the Afternoon, and that with no Damage to the Body.

I have heard so.

Then consider that; if you cast up into a Sum the Loss of every Day, how great a Mass it will be.

H 2

B. Ingens

B. *Ingens profecto.*

A. *Qui profundit gemmas et aurum temere, habetur prodigus, et accipit tutorem; qui perdit hæc bona tanto pretiosiora, nonne est multo turpius prodigus?*

B. *Sic apparet, si perpendamus rem recta ratione.*

A. *Jam expende illud quod Plato scripsit, nihil esse pulchrius, nihil amabilius sapientia, quæ si posset cerni corporeis oculis, excitaret incredibiles amores sui.*

B. *Atqui illa non potest cerni.*

A. *Fateor, corporeis oculis, verum cernitur oculis animi, quæ est potior pars hominis, et ubi est incredibilis amor, ibi oportet adfit summa voluptas, quoties animus congregitur cum tali amica.*

B. *Narras verisimile.*

A. *Ito nunc et commuta somnum, imaginem mortis, cum hac voluptate, si videtur.*

A great one truly.

He that squanders away Jewels and Gold rashly, is reckoned a Prodigal, and receives a Guardian; he that throws away these good things so much more precious, is not he much more scandalously prodigal?

So it appears, if we examine the Matter by right Reason.

Now consider that which Plato writ, that nothing is more beautiful, nothing more lovely than Wisdom, which if it could be seen with bodily Eyes, would raise incredible Love of itself.

But that cannot be seen.

I confess, with bodily Eyes, but it is seen with the Eyes of the Mind, which is the better Part of Man, and where there is incredible Love, there must be the greater Pleasure, as oft as the Mind confers with such a Mistress.

You say what is likely.

Go now and change Sleep, the Image of Death, for this Pleasure, if it seems good.

B. Verum

B. Verum interim
nocturni lusus pere-
unt.

But in the mean Time
nightly Sports are lost.

A. Perdit plumbum
bene, qui vertit in
aurum. Natura tribuit
noctem somno. Exo-
riens sol revocat cum
omne genus animan-
tium, tum præcipue
hominem, ad munia
vitæ. Qui dormiunt,
inquit Paulus, dor-
miunt nocte; et qui
sunt ebrii, sunt ebrii
nocte. Proinde quid
est turpius quam cum
omnia animantia ex-
pergiscantur cum sole,
quædam etiam sala-
tent eum nondum ap-
parentem, sed adven-
tantem cantu; cum
elephantus adoret ori-
entem solem, hominem
stertere diu post exor-
tum solis? Quoties ille
aureus splendor illu-
strat tuam cubiculum,
nonne videtur expro-
brare dormienti, stul-
te, quid gaudes perdere
optimam partem vitæ
tuæ? Non luceo in hoc
ut dormiatis abditæ, sed
ut invigiletis hones-
tissimis rebus. Nemo
accendit lucernam, ut

He loses Lead well,
who turns it into Gold. Na-
ture has given the Night
for Sleep. The rising Sun
calls upon both every Kind
of living Creatures, and
especially Man, to the Of-
fices of Life. They who
sleep, says Paul, sleep in the
Night; and they who are
drunk, are drunk in the
Night. Therefore what is
more scandalous than
when all Animals awake
with the Sun, some also
salute him not yet appear-
ing but coming, with
singing, when the Elephant
adoreth the rising Sun, that
Man should snore a long
Time after the Rising of the
Sun? As often as that golden
Splendor enlightens your
Bed Chamber, does it not
seem to upbraid you sleep-
ing, thou Fool, why dost
thou love to lose the best Part
of thy Life? I do not shine
for this that you may sleep in
private, but that you may
mind the most honourable
Things. No body lights a
Candle that he may sleep, but
that he may do some Work:
And dost thou nothing else
dormiat,

dormiat, sed ut agat aliquid operis: et nihil aliud quam stertis ad hanc lucernam pulcherrimam omnium?

B. Declamas *belle*.

A. Non *belle*, sed *vere*. Age, non dubito quin audiveris frequentes illud Hesiodum, *parvisonia est sera in fundo*.

B. Frequentissime, nam, vinum est optimum in medio dolio.

A. Atqui prima pars in vita nimirum, *adolescencia, est optima*.

A. Profecto sic est.

B. At diluculum est hoc diei, quod *adolescencia vita*. An non faciunt igitur stulte, qui perdunt *adolecentiam* nugis, *matutinas horas somno*?

A. Sic apparet.

B. An est ulla possessio, quæ sit conferenda cum *vita hominis*?

A. Ne *universa* gazæ quidem Persarum.

B. An non odisses hominem vehementer, qui posset ac vellet decurtare vitam tibi malis artibus ad aliquot annos?

but snore by this Candle, the finest of all?

You declaim prettily.

Not prettily, but truly.

Well, I doubt not but you have heard frequently that of Hesiod, *Sparing is too late in the Bottom*.

Very frequently, for wine is the best in the Middle of the Cask.

But the first Part in Life, to wit, *Youth*, is the best.

Truly so it is.

But the Morning is that to the Day, which Youth is to Life. Do not they do therefore foolishly, who lose their Youth in Trifles, their Morning Hours in Sleep?

So it appears.

Is there any Possession that is to be compared with the Life of Man?

Not all the Treasure indeed of the Persians.

Would you not hate the Man very much, who could and would shorten your Life for you by evil Arts for some Years?

A. Ipse

A. Ipse mallet eripere vitam illi.

I had rather take his Life from him.

B. Verum arbitror pejores et nocentiores, qui volentes reddunt vitam breviorē sibi.

But I think them worse and more, mischievous, who voluntarily make Life shorter to themselves.

A. Fateor si quis tales reperiuntur.

I confess if any such are found.

B. Reperiuntur! Imo omnes similes tui faciunt id.

Found! Nay all like you do that.

A. Bona verba.

Good Words.

B. Optima. Reputa sic cum tuo animo, nonne Plinius videtur dixisse rectissime, vitam esse vigiliam, et hominem vivere hoc pluribus horis, quo majorem partem temporis impenderit studiis? Somnus enim est quædam mors. Unde et fingitur venire ab inferis, et dicitur germanus mortis ab Homero. Itaque quos somnus occupat, nec censentur inter vivos, nec inter mortuos, sed tamen potius inter mortuos.

Very good. Think thus with your Mind, does not Pliny seem to have said very rightly, that Life is a Watch, and that Man lives so many the more Hours, by how much the greater Part of his Time he spends in his Studies? For Sleep is a Sort of Death. From whence also it is pretended to come from Hell, and is called the Cousin-german of Death by Homer. Wherefore those whom Sleep seizeth are neither thought amongst the Living, nor amongst the Dead, but yet rather amongst the Dead.

A. Ita videtur omnino.

So it seems indeed.

B. Nunc subducito rationem mihi, quantum portionem vitæ resciant sibi, qui singulis

Now cast up the Account for me, how great a Part of Life they cut off from themselves, who every Day

H 4.

diebus

diebus *perdunt tres aut lose three or four Hours in*
quatuor horas somno. Sleep.

A. Video *immensam I see an immense* Sum.
summam.

B. Nonne haberes *Would not you reckon*
alcumistam pro deo, the Alchymist for a God,
qui posset adjicere de- that could add ten Years to
cem annos summæ the Sum of your Life, and
vitæ, et revocare pro- call back advanced Age to
vectiorem ætatem ad the Vigour of Youth?
vigorem adolescentiæ?

A. Quid ni habere- *Why should I not reckon*
rem? him so?

B. Sed *potes præ- But you may do this so di-*
stare hoc tam divinum vine a Benefit to yourself.
beneficium tibi.

A. Quid sic?

B. Quia *mane est Because the Morning is*
adolescentia diei, the Youth of the Day, Youth
juventus fervet usque ad keeps warm 'till Noon. By
meridiem. Mox viri- and by the manly Age, af-
lis ætas, cui succedit ter which comes the Even-
vespera pro senectâ; ing for old Age; Sun-set
occasus excipit vespere- succeeds the Evening, as
ram, velut mors diei. the Death of the Day. And
Parsimonia autem est Frugality is a great Reve-
magnum vectigal, sed nue, but no where greater
nusquam majus quam than here. Has not he
hic. An non igitur therefore procured to him-
adjunxit sibi ingens self a great Gain, who has
lucrum, qui desit per- ceased to lose a great Part
dere magnam partem of his Life, and that the
vitæ, eamq; optimam? best?

A. Prædicas vera.

B. Proinde *eorum You say true.*
querimonia videtur ad- Wherefore their Com-
modum impudens, qui plaint seems very impudent,
accusant naturam, who accuse Nature for hav-
ing bounded the Life of
quod

quod finierit *vitam hominis tam angustis spatiis, cum ipsi sponte amputent sibi tantum ex eo quod datum est. Vita est longa satis cuique, si dispensetur parce. Nec est mediocris profectus, si quis gerat quæque suo tempore. A prandio vix sumus semihomines, cum corpus onustum cibis aggravat mentem. Nec est tutum evocare spiritus ab officina stomachi, peragentes officium concoctionis ad superiora; multo minus a cæna. At homo est totus homo matutinis horis, dum corpus est habile ad omne ministerium, dum alacer animus viget, dum omnia organa mentis sunt tranquilla et serena, dum particula divinæ auræ spirat, ut ait ille, ac sapit suam originem, et rapitur ad honesta.*

A. Tu concionaris quidem eleganter.

B. Faber ærarius ob vile lucellum surgit ante lucem, et amor sapientiæ non potest

Man within so narrow a Compass, when they of their own Accord cut off from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean Proficiency, if a Man does every Thing in its Time. After Dinner we are scarce half Men, when the Body loaded with Meat oppresses the Mind. Nor is it safe to call off the Spirits from the Work-house of the Stomach, performing the Offices of Concoction to the upper Parts, much less after Supper. But a Man is wholly Man in the Morning Hours whilst the Body is fit for all Service, whilst the cheerful Mind is vigorous, whilst all the Organs of the Mind are quiet and serene, whilst the Particle of divine Air breathes, as a certain one says, and has a Tincture of its Original, and is carried out to honourable Things.

You preach indeed finely.

A Brazier for poor Gain rises before Light, and the Love of Wisdom cannot awake us, that we

expergefaceret nos, ut *may bear at least the Sun*
audiamus saltem solem calling us up to *inestimable*
evocantem ad inesti- Gain. *Doctors* common-
mabile lucrum Medici ly give not *Phyfic* but
fere non dant pharma- in the Morning; *they*
cum nisi diluculo, illi know the golden Hours,
norunt aureas horas, to relieve the Body, do not
ut subveniat corpori, we know them to enrich
nos non novimus eas ut and cure the Mind? But
locupletemus et sane- if these Things have little
mus animum? Quod Weight with you, bear
si hæc habent leve what that heavenly Wis-
pondus apud te, audi dom with Solomon says.
quid illa cœlestis sa- They that watch for me,
pientia apud Solomo- says she, in the Morning
nem loquatur. Qui shall find me. In the mysti-
vigilaverint ad me, cal Psalms how great is
inquit, mane invenient the Commendation of the
me. In mysticis psal- morning Time? In the
mis, quanta commen- Morning the Prophet ex-
datio matutini tempo- tols the Mercy of the
ris? Mane propheta Lord, in the Morning his
extollit misericordiam Voice is heard, in the
domini, mane ejus Morning his Prayer anti-
vox auditur, mane cipates the Lord. And in
ejus deprecatio præve- Luke the Evangelist, the
nit dominum. Et apud People desiring *Healib* and
Lucam evangelistam Instruction from the Lord,
populus expetens sani- flock in to him in the
tatem et doctrinam a Morning. Why do you
domino confluit ad sigh?
illum mane. Quid
suspiras?

A. Vix teneo lachrymas, cum subit
 quantam jacturam vi-
 tæ fecerim.

B. Est superflua,

I scarce refrain from
 Tears, when I think how
 great a Waste of Life I have
 made.

It is needless to be tor-

neum discruciaci ob ea-
quæ non possunt revo-
cari, sed tamen pos-
sunt sarciri posteriori-
bus curis. Incumbe
huc igitur potius quam
facias jacturam futuri
temporis quoque inani
deploratione præteri-
torum.

A. Mones bene, sed
diutina consuetudo jam
facit me sui juris.

B. Phy! Clavus
pellitur clavo, consue-
tudo consuetudine.

A. At durum est
relinquere ea quibus
diu assueveris.

B. Initio quidem;
sed diversa consuetu-
do primum lenit eam
molestiam, mox vertit
in summam volupta-
tem, ut non oporteat te
pœnitere brevis mo-
lestiæ.

A. Vereor ut non
succeedat.

B. Si essis septua-
g narius, non retrabe-
rem te a solitis. Nunc
vix egressus es deci-
mum septimum an-
num, opinor. Quid
autem est quod ista
ætas non possit vincere,
si adsit modo promptus
animus?

mented for those Things,
which cannot be recalled,
but yet may be cured by
future Care. Apply your-
self to this therefore ra-
ther than make a Waste of
the Time to come too by
a vain lamenting of what
is past.

You advise well, but long
Custom has now brought me
under its Dominion.

Puh! A Nail is driven
out by a Nail, Custom is
overcome by Custom!

But it is hard to leave
those Things to which you
have been long used.

At the Beginning indeed,
but a different Custom first
mitigates that Trouble, by
and by turns it into the
greatest pleasure, that you
ought not to be concerned
for a short Trouble.

I am afraid it will not
succeed.

If you were seventy Years
old, I would not take you off
from what you were used to.
Now you are scarce past the
seventeenth Year, I believe.
And what is it which that
Age cannot conquer, if there
be but a ready Mind?

A. Qui-

A. Quidem aggrediar, conaborque, ut fiam philologus ex philypno.

B. Si feceris id, scio satis, post paucos dies, et gratulaberis serio tibi, et ages mihi gratias, qui monuerim.

Truly I will attempt it, and endeavour, that I may become a Philologer of a Lover of Sleep.

If you do that, I know well enough, after a few Days, both you will rejoice in earnest to yourself, and give me Thanks, who advised you to it.

COLLOQUIUM SENILE.

Eusebius, Pampyrus, Polygamus, Glycion.

Eu. QUAS novas aves video hic? Nisi animus fallit me, aut oculi prospiciunt parum, video tres veteres congerrones meos confidentes, Pampyrum, Polygamum, et Glycionem.

Pa. Quid tibi vis cum vitreis oculis, fascinatore? Congredere propius Eusebi.

Po. Salve Eusebi, multum exoptate.

Gly. Sit bene tibi optime vir.

Eu. Una salute, saluate omnes. Quis deus aut casus felicior deo conjunxit nos? Nam nemo nostrum vidit

WHAT new Birds do I see here? Unless my Mind deceives me, or my Eyes discern but little, I see three old Companions of mine sitting together, Pampyrus, Polygamus, and Glycion.

What do you mean with your glass Eyes, you Wizard? Come nearer Eusebius.

God save you Eusebius, much longed for.

May it be well with you very good Sir.

In one Salutation, God save you all. What God, or Chance more lucky than a God, has joined us? For none of us has seen another alium

alium jam quadraginta annis, opinor. *Mercurius non potuisset contrahere nos in unum melius suo caduceo.* now this forty Years, I think. Mercury could not have brought us together better with his Rod.

Eu. Quid agitis hic?

What are you doing here?

Pa. Sedemus.

We are sitting.

Eu. Video, sed quare de causa?

I see, but for what Cause?

Po. Operimur currum, qui debebat nos Antwerpiam.

We are waiting for a Coach, that should carry us to Antwerp.

Eu. Ad mercatum?

To the Mart?

Po. Scilicet; sed spectatores magis quam negotiatores.

Yes; but Spectators more than Traders.

Eu. Et nobis est iter eodem. Verum quid obstat, quo minus eatis?

And I am travelling to the same Place. But what hinders that you do not go?

Po. Nondum convenit cum aurigis.

We are not yet agreed with the Coachmen.

Eu. Difficile genus hominum; sed visne ut imponamus illis?

A hard Kind of Men: But are you willing that we should impose upon them?

Po. Liberet si liceret.

It would please me if it could be.

Eu. Simulemus nos velle abire simul pedibus.

Let us pretend that we will go together on Foot.

Po. Credant citius cancos volaturos, quam nos tam grandes confecturos hoc iter pedibus.

They would believe sooner that Crabs would fly, than that we so elderly should dispatch this Journey on Foot.

Gl. Vultis rectum ac verum consilium?

Would you have right and true Advice?

Po. Maxime.

Yes.

GL. III

Gl. Illi *potant*, quo diutius *faciunt* id, hoc plus *periculi* erit, ne alicubi *dejiciant* nos in lutum.

P. Oportet *venias* admodum *diluculo*, si *velis* aurigam *sobrium*.

Gl. Quo *per-venia-*mus maturius *Antwer-*piam, stipulemus *cur-*rum nobis *qua-tuor* solis. *Censeo* tantillum *pecuniæ* contemnen-
dum. *Hoc* damnum *pensabitur* multis *com-*moditatibus. *Sede-*bi-mus *commodius*, ac *tran-*sigemus hoc *iter* suavis-
sime *mutuis* fabulis.

Po. Glycion *suadet* recte.

Gl. *Trans-*fegi. *Con-*scendamus. *Voh!* nunc libet *vivere*, postea-
quam *contigit* mihi *videre* sodales *olim* car-
rissimos, *ex* tanto in-
tervallo.

Eu. Ac *videor* mihi *repu-*bescere.

Po. Quot *annos* sup-
putatis, *ex* quo *convix-*imus *Lutetiæ*?

Eu. Arbitror *non* pauciores *quadrage-*nta
duobus.

They are drinking, the longer they do that, so much the more Danger will there be, lest some where they throw us into the Dirt.

You must come very early, if you will have a Coachman sober.

That we may come the sooner to Antwerp, let us hire a Coach for us four alone. I think that so little Money is to be despised. This Loss will be made up by many Conveniences. We shall sit more conveniently, and shall pass this Journey most sweetly in mutual Stories.

Glycion advises right.

I have bargained. Let us go in. Oh! now I have a Mind to live, after it has happened to me to see Companions formerly very dear after so long an Interval.

And I seem to myself to grow young again.

How many Years do you count it since we lived together at Paris.

I think no fewer than forty two.

Po.

Po. Tum *videbamus* omnes æquales.

Eu. Ita *eramus* ferme, aut si erat quid *discriminis*, erat *perpusillum*.

Pa. At nunc quanta *inequalitas*? Nam *Glycion* habet *nihil* senii, et *Poligamus* *quærit* *videri* *hujus* *avus*.

Fu. Profecto sic *res* habet. Quid rei *in* *causa*?

Pa. Quid? Aut hic *cessavit* ac *resistit* in *curso*, aut ille *antevertit*.

Eu. Oh! *anni* non *cessant*, *quantumvis* *homines* *cessant*.

Po. Dic *bona* *fide*, *Glycion*, *quot* *annos* *numeras*?

Gl. Plures *quam* *ducatos*.

Po. *Quot* *tandem*?

Gl. *Sexaginta* *sex*.

Po. Sed quibus *artibus* *remoratus* es *senectutem*? Nam *neque* *canities*, *neque* *rugosa* *cutis* *adest*. *Oculi* *vigent*, *series* *dentium* *utrinque* *nitet*, *color* *est* *viridus*, *corpus* *succulentum*.

Gl. *Dicam* *meas*

Then we *seemed* all of an *Age*.

So we were almost, or if there was any thing of *Disference*, it was very little.

But now how great is the *Inequality*; For *Glycion* has nothing of old *Age*, and *Polygamus* might seem his *Grand Father*.

Truly so the Thing is. What Thing is the *Occasion*?

What? Either he has *loitered* and *stopped* in the *Race*, or the other has *out-run* him.

Oh! *Years* do not loiter, how much soever *Men* may loiter.

Tell me in good Faith, *Glycion*, how many *Years* do you reckon?

More than *Ducats*.

How many at last?

Sixty six.

But by what *Arts* have you kept off old *Age*? For neither *Hoariness*, nor a wrinkled *Skin* is yet come upon you. The *Eyes* are brisk, the *Row* of *Teeth* on each side is neat, the *Colour* is lively, and the *Body* full of *Blood*.

I will tell my *Arts*, so be *artes*,

artes, modo tu narres
nobis vicissim tuas ar-
tes, quibus accelerasti
senectutem.

Po. Recipio me fac-
turum. Dic igitur,
quo contulisti te relicta
Lutetia.

Gl. Recte in pa-
triam. Commoratus
illic fere annum, cœpi
despicere de eligendo
genere vitæ. Quam
rem ego credo habere
non leve momentum
ad felicitatem. Cir-
cumspiciebam quid
succederet cuquam,
quid secus.

Po. Miror fuisse
tibi tantum mentis,
cum nihil fuerit nu-
gacius te Lutetiæ.

Gl. Tum ætas fe-
rebat; et tamen, o
bone, non gessi omnem
rem hic meo Marte.

Po. Mirabar.

Gl. Priusquam ag-
grederer quidquam,
adii quendam e civi-
bus, grandem natu,
prudentissimum longo
usu rerum, et proba-
tissimum testimonio to-
tius civitatis, ac meo
iudicio, felicissimum
etiam.

you tell us again your Arts,
by which you hastened on
old Age.

I undertake that I will
do it. Tell us then, whi-
ther did you betake yourself
after you left Paris?

Directly into my Country.
Having staid there almost
a Year, I began to consider
about choosing a Way of
Life. Which Thing I be-
lieve to have no small Mo-
ment towards Happiness.
I considered what succeeded
with any one, what did
otherwise.

I wonder you had so
much Sense, whereas no-
thing was more trifling than
you at Paris.

Then my Age allowed
it; and yet, good Sir, I
did not manage the whole
Affair here by my own
Conduct.

I wondered.

Before I attempted any
thing, I went to one of
the Citizens, elderly, very
wise by long Experience in
Affairs, and very well ap-
proved of by the Testimony
of the whole City, and in
my Judgement very happy
too.

Eu. Sa-

Eu. Sapiebas.

You were wise.

Gl. Usus *hujus* consilio duxi uxorem.

Using *his* Advice, I married a Wife.

Po. Pulchre dotata tam ?

With a good Fortune ?

Gl. Mediocri dote : ea res cessit mihi plane ex animi sententia.

With a moderate Fortune : That Thing fell out to me truly according to my Heart's Desire.

Po. Quot annos natus eras tum ?

How many Years old were you then ?

Gl. Ferme viginti duos.

Almost twenty two.

Po. O felicem te !

O happy you !

Gl. Non debeo totum hoc fortunæ, ne quid erres.

I do not owe *all* this to Fortune, do not mistake.

Po. Qui sic ?

How so ?

Gl. Dicam, alii diligunt, ego delegi judicio, priusquam diligerem, et tamen duxi hanc magis ad posteritatem quam ad voluptatem. Vixi cum ea suavissime non plures octo annos.

I will tell you. Others love *before* they chuse, I chose *judiciously*, before I loved, and yet I married her more for *issue* than for *Pleasure* I lived *with* her most pleasantly no more than eight Years.

Po. Reliquit orbum ?

Did she leave you childless ?

Gl. Imo duo filii, totidemque filiarum super-sunt.

Nay two Sons, and as many Daughters survive her.

Po. Vivisne privatus, an fungeris magistratu ?

Do you live a private Person, or do you bear any Office ?

Gl. Est mihi publicum munus. Majora poterant contingere,

I have a public Office. Greater Places might have fallen to me, but I chose this
verum

verum *delegi* hoc *mibi*, quod *haberet* tantum *dignitatis*, ut *windicaret* me a *contemptu*, cæterum *minime* *obnoxium* *molestis* *negotiis*. *Ita* nec est quod quisquam *objiciat* me *wivere* *mibi*. Et est unde *dem* *operam* *amicis* quoque *nonnunquam* : contentus *hoc* *ambii* *nihil* magis : *verum* *gessi* *magistratum* sic ut *dignitas* *acceverit* *illi* *ex* *me*. Ego *duco* hoc *pulchrius* quam *sumere* *mutuo* *dignitatem* *ex* *splendore* *muneris*.

Nihil *verius*.

Gl. Sic *consenui* *inter* *meos* *cives* *charus* *omnibus*.

Eu. *Istuc* est *difficillimum*, cum *dictum* sit *non* *abs* *re*, *eum* qui *habet* *neminem* *inimicum*, nec *habere* *quenquam* *amicum* ; et *invidiam* *esse* *semper* *comitem* *felicitatis*.

Gl. *Invidia* *solet* *comitari* *insignem* *felicitatem*. *Mediocritas* est *tuta*. Et hoc *fuit* *mibi* *perpetuum* *studium*, ne *compara-*

for *myself*, because it *had* so much of *Honour*, that it *would* *secure* me *from* *Contempt*, but *not* at *all* *liable* to *troublesome* *Business*. So there is no *Reason* that any one *should* *object* that I *live* *for* *myself*. And I have it in my *Power* to be *serviceable* to my *Friends* too *sometimes* : content *with* *this*, I *fought* *no* *more* : But I bore my *Office* so, that *Dignity* *accrued* to it *from* *me*. I *reckon* this *handsomer* than to *borrow* *Dignity* *from* the *Splendour* of an *Office*.

Nothing *more* *true*.

Thus I *grew* *old* amongst my *Citizens* *dear* to all.

That is very hard, *seeing* it had been said *not* without *Reason*, that he who has nobody his *Enemy*, has not any one his *Friend* ; and that *Envy* is always the *Companion* of *Happiness*.

Envy *uses* to attend upon *extraordinary* *Happiness*. A *Mean* is *safe*. And this was my *constant* *Care*, not to *procure* to myself any *Advantage* by the *Dis-*
rem

rem quid mei com-
modi ex incommodis
aliorum. Ingressi me-
met nullis negotiis,
sed præcipue continui
me ab his, quæ non
poterant suscipi sine
offensa multorum. I-
taque si samicus erit
juvandus, beneficio
illi sic, ut parem nul-
lum inimicum mihi
hac de causa. Et si
quid simultatis ortum
fuerit alicunde, aut
lenio purgatione, aut
extinguo officiis, aut
patior intermori dis-
simulatione. Abstineo
semper a contentione;
quæ si inciderit, malo
facere jacturam rei
quam amicitiae. In
cæteris ago quendam
Mitonem, arrido
omnibus; saluto et
resaluto benigniter.
Repugno nullius animo.
Damno institutum aut
factum nullius: præ-
fero me nemini: quod
velim taceri, credo ne-
mini: non scrutor ali-
orum arcana, et si
forte novi quid nun-
quam effutio. Aut ta-
ceo de his qui non sunt
præsentēs, aut loquor

advantage of others. I
thrust myself into no Busi-
ness, but especially kept
myself from that which
could not be undertaken
without the Offence of ma-
ny. Wherefore if a Friend
is to be assisted, I besfriend
him so, that I procure no
Enemy to myself upon
that Account. And if any
Difference arises on any
band, I either soften it
by clearing myself, or quash
it by Kindness, or suffer it
to die away by taking no
Notice. I abstain always
from Contention; which if
it happen, I had rather
suffer the Loss of Money
than Friendship. In other
Things I act a Mitio, I
smile upon all Men; I sa-
lute and re-salute kindly. I
oppose no Man's Inclina-
tions. I condemn the Usage
or Actions of no Man. I
prefer myself before no body.
What I would have conceal-
ed, I trust to no body: I
examine not into other Men's
Secrets, and if by chance I
knew any Thing, I never
blab it. I either hold my
Tongue of those who are
not present, or speak friend-
ly and civilly. A great
Part of the Quarrels amongst
amice,

amice ac civiliter. Magna pars simultatum inter homines nascitur ex intemperantia linguæ. Nec excito nec a loco alienas similtates. Sed ubicunque opportunitas datur, aut extinguo, aut mitigo. His rationibus habebat vitavi invidiam, et alui benevolentiam meorum civium.

Po. Non sensisti calibatum gravem?

Gl. Nihil unquam accidit mihi quidem acerbius in vita morte uxoris; ac optassem vehementer, illam consensescere una mecum, et frui communibus liberis; sed quando visum est aliter superis, judicavi sic expedire magis utrique; neque putavi causam cur discrucialem me inani luctu, præsertim cum is nihil prodesset defunctæ.

Po. Nunquamne incescit libido repetendi matrimonii, præsertim cum istud cessisset feliciter?

Gl. Incescit libido; sed duxeram uxorem

Men arises from the Intemperance of the Tongue. I neither excite nor promote other Men's Quarrels. But wheresoever an Opportunity is given, I either put an end to them, or lessen them. By these Means hitherto I have avoided Envy, and preserved the Good-will of my Citizens.

Did not you find a single Life troublesome?

Nothing ever happened to me indeed more bitter in my Life, than the Death of my Wife: And I could have wished mightily, that she might have grown old together with me, and enjoyed our common Children; but since it seemed otherwise to God, I judged it so to be better for both: Neither did I think there was any Cause why I should torment myself with vain Mourning, especially since that would do no good to the deceased.

Had you never a Desire to marry again, especially since it fell out luckily.

I had Desire; but I had married a Wife for the Sake causa

causa liberorum ; non
dixi rursus causa libe-
rorum.

Po. At est miserum
cubare solum totas
noctes.

Gl. Nihil est dif-
ficile volenti. Tum
cogita quantas commo-
ditates cælibatus ha-
beat. Quidam decer-
nunt ex omni re, si
quid incommodi inest :
qualis ille Crates vi-
detur fuisse, cujus ti-
tulo fertur epigram-
ma colligens mala vi-
tæ. Istud proverbium
placet his, optimum
non nasci. Metrodo-
rus arridet mihi ma-
gis, decerpens undiqua-
que, si quid boni in-
est. Nam sic vita fit
dulcior. Et ego induxi
animum sic, ut oderim
vel expetam nihil ve-
hementer. Ita fit, ut
si quid boni contingat,
non efferar aut insolef-
cam, si quid decedat,
non admodum cru-
cier.

Po. Næ tu es phi-
losophus sapientior
Thaleta ipso, si qui-
dem potes istud.

of Children ; I did not marry
again for the Sake of Chil-
dren.

But it is miserable to lie
alone whole Nights.

Nothing is difficult to
one that is willing. Then
consider how great Advan-
tages a single Life has.
Some take out of every
Thing, if any Inconveniency
is in it ? Such as that Crates
seems to have been, under
whose Name goes an Epi-
gram, collecting the Evils of
Life. That Proverb pleases
them, 'tis best not to be
born. Metrodorus pleases
me more, gathering from all
Sides, if any Good be in a
thing. For so Life becomes
more pleasant. And I have
brought my Mind to that,
that I hate or desire nothing
very much. So it comes to
pass, that if any Good hap-
pens to me, I am not elated or
insolent ; if any thing is lost,
I am not much troubled.

Truly you are a Philoso-
pher wiser than Thales him-
self, if indeed you can do
that.

Gl. Si

Gl. Si quid ægritudinis obortum est animo, ut vita mortalium fert multa hujusmodi, ejicio ex animo protinus, sive sit ira ex offensa, sive quid aliud factum indigne.

Po. At sunt quædam injuriæ quæ moveant stomachum vel placidissimo: et tales sunt frequenter offensæ famulorum.

Gl. Patior nihil resistere in animo: si queam mederi, medeor: sin minus, cogito sic, quid proderit me ringi, re habitura nihilo melius? Quid multis? Patior ut ratio impetret hoc a me mox, quod tempus paulo post impetraret a me. Certe est nullus dolor animi tantus quem patiar ire cubitum mecum.

Eu. Nihil mirum si tu non senescis, qui sis tali animo.

Gl. Atque adeo ne reticeam quid apud amicos, cavi cum primis ne committerem quid flagitii, quod

If any thing of Trouble arises in my Mind, as the Life of Mortals produces a great many things of this kind; I cast it out of my Mind immediately, whether it be Anger from any Offence or any thing else done unworthily.

But there are some Injuries which would raise Resentment even in the meekest Man: And such are frequently the Offences of Servants.

I suffer nothing to settle in my Mind: If I can cure it, I do cure it; But if not, I think thus, what will it signify for me to be vexed, the Thing being like to be nothing the better? What needs many Words? I suffer Reason to obtain that of me presently, which Time a little after would obtain of me. However there is no Trouble of Mind so great which I suffer to go to Bed with me.

No Wonder if you do not grow old, who are of such a Mind.

And accordingly that I may not conceal any thing with my Friends, I took care especially not to commit any Crime, which might

posset esse probro vel mihi vel meis liberis ; nam nihil est irrequietius animo conscio sibi mali. Quod si quid culpæ sit admissum, non eo cubitum, priusquam reconciliari me Deo. Convenire bene cum Deo est fons veræ tranquillitatis : nam homines non possunt nocere his magnopere, qui vivunt sic.

Eu. Num quando metus mortis cruciat te ?

Gl. Nihilo magis quam dies nativitatis macerat. Scio moriendum. Ista sollicitudo fortasse adimat mihi aliquot dies vitæ, certe posset adjicere nihil. Itaque committo hanc totam curam Deo. Ipse curo nihil aliud quam ut vivam bene suaviterque.

Po. At ego senescerem tædio, si degerem tot annos in eadem urbe, etiamsi contingat vivere Romæ.

Gl. Mutatio loci quidem habet nonni-

be a Scandal either to me or my Children ; for nothing is more restless than a Mind conscious to itself of any thing that is bad. But if any Fault be committed, I do not go to Bed, before I reconcile myself to God. To agree well with God is the Fountain of true Tranquillity : For Men cannot hurt them much, who live so

Whether at any Time does the Fear of Death torment you ?

No more than the Day of my Birth troubles me. I know I must die. That Trouble perhaps would take away from me some Days of my Life, however it could add nothing. Wherefore I commit this whole Care to God. I mind nothing else but that I may live well and pleasantly.

But I should grow old with Weariness, if I should live so many Years in the same City, although it should happen to me to live at Rome.

The Change of Place indeed has something of
hil

hil voluptatis ; vero ut peregrinationes longinquæ addunt prudentiam fortasse, ita habent plurimum periculorum. Videor mihi obire totum orbem tutius in geographica tabula, neque videre paulo plus in historiis, quam si volitare viginti totos annos, ad exemplum Ulyssis, per omnes terras mariaque. Habeo prædium, quod abest non plus quam duobus millibus passuum ab urbe. Ibi fio rusticus ex urbano nonnunquam. Atque recreatus ibi, redeo novus hospes in urbem : nec saluto ac salutor aliter quam si renavigassem ex insulis nuper inventis.

Eu. Non adjuvas valetudinem pharmacis ?

Gl. Mihi nihil rei cum medicis. Nec incidi venam unquam, nec devoravi catapotia, nec hausi potiones. Si quid lassitudinis accidit, propello malum moderatione victus, aut rusticatione.

Pleasure ; but as Travelling into foreign Countries gives prudence perhaps, so has it very much Danger. I seem to myself to pass over the whole World more safely in a Map, and to see not a little more in Histories, than if I roved about twenty whole Years, after the Example of Ulysses, through all Lands and Seas. I have a little Estate which is distant no more than two thousand Paces from the City. There I become a Countryman of a Citizen sometimes. And being refreshed there, I return a new Guest into the City ; nor do I salute and am saluted otherwise than if I had sailed back from the Islands lately found out.

Do you not support your Health by Physick ?

I have nothing to do with the Doctors. I have neither opened a Vein at any Time, nor swallowed Pills, nor drank Potions. If any Languor arises, I remove the Evil by a Moderation of Diet, or living in the Country.

Eu.

Eu. Nihilne tibi
cum studiis?

Gl. Est; *nam* in
his est præcipua oblec-
tatio vitæ. Verum
oblecto, non macero
me his. Siquidem stu-
deo vel ad volupta-
tem, vel ad utilitatem
vitæ, non autem ad
ostentationem. A cibo
aut pascor literatis fa-
bulis, aut adhibeo lec-
torem. Nec unquam
incumbo libris ultra
horam. Tum surgo,
et arrepta testudine,
vel cantillo obambu-
lans paulisper in cu-
biculo, vel repeto me-
cum quod legerim, et si
congerro, in promp-
tu, refero; mox redeo
ad librum.

Eu. Dic bona fide,
sentis nulla incommoda
senectutis, quæ ferun-
tur esse plurima?

Gl. Somnus est ali-
quanto deterior, nec
est memoria perinde
tenax, nisi infixero
aliquid. Liberavi me-
am fidem, exposui vo-
bis meas magicas ar-
tes, quibus alo meam
juventutem. Nunc re-
ferat Polygamus pari

I

Have you nothing to do
with Studies?

I have; for in these is
the chief *Diversion* of my
Life. But I divert, not tor-
ment myself with them. For
I study either for Pleasure,
or for the Convenience of
Life, and not for *Ostenta-*
tion. After Meat I am either
cheared with learned Stories,
or I employ a Reader. Nor
do I ever mind my Books
above an Hour. Then I rise,
and taking up my Fiddle, I
either play whilst I walk a
little in my Chamber, or I
run over with myself what I
have read, and if a Com-
panion be at hand, I relate it
to him; by and by, I return
to my Book.

Tell me in good Truth,
do you perceive no Inconveni-
ences of old Age, which
are reported to be very many?

My Sleep is something
worse, nor is my Memory
so tenacious, unless I fix
any thing in it. I have
discharged my Credit, I
have related to you my
magical Arts, whereby I
keep up my Youth. Now
let Polygamus relate with
the like Faithfulness, how

fide

fide, unde collegerit tantum senii.

Po. Equidem celabo nihil tam fidos sodales.

Eu. Narrabis etiam taciturnis.

Po. Cum agerem Lutetiæ, ipsi nostis quam non abhorruerim ab Epicuro.

Eu. Sane meminimus, sed arbitrabamur te reliquiturum istos mores una cum adolescentia Lutetiæ.

Po. Ex multis quas adamaram illic, abduxi unam mecum domum eamque gravidam.

Eu. In paternas ædes?

Po. Recta; sed mentitus eam esse conjugem cujusdam amici mei, qui venturus esset mox.

Eu. Credidit pater id?

Po. Imo olfecit rem intra quatrimum. Mox fuere sæva jurgia. Nec tamen temperabam interim a conviviis, ab alea, cæterisque malis artibus. Quid multis?

he contracted so much old Age.

Truly I will conceal nothing from so faithful Companions.

You will tell it too to those who will hold their Tongues.

When I lived at Paris, you yourselves know how far I was from disliking Epicurus.

Indeed we do remember, but we thought that you would leave those Manners together with your Youth at Paris.

Of many which I had loved there, I carried one with me Home, and her with Child.

Into your Father's House?

Directly; but pretending that she was the Wife of a certain Friend of mine, who would come by and by.

Did your Father believe it?

Nay he smelt out the Matter within four Days. Presently there was cruel Scolding. Nor yet did I abstain in the mean time from Feasts, from Dice, and other bad Arts. What needs many Words? When my

Cum

*Cum pater non faceret
finem objurgandi ne-
gans se velle alere ta-
les gallinas domi, ac
subinde minitans ab-
dicationem, verti so-
lum, et demigravi alio
cum mea gallina. Ea
genuit mihi aliquot
pullos.*

Gl. Unde res sup-
petebat?

Po. Mater dabat
nonnihil furtim, ac
præterea plus satis æ-
ris alieni conflatum est.

Eu. Reperiebantur
tam fatui ut crederent
tibi?

Po. Sunt qui cre-
dant nullis libentius.

Eu. Quid tandem?

Po. Tandem cum
pater serio pararet ab-
dicationem, amici in-
tercesserunt et compo-
suerunt hoc bellum his
legibus, ut ducerem
uxorem nostratam, et
repudiarem Gallam.

Eu. Erat uxor?

Po. Verba futuri
temporis intercesse-
rant, sed congressus
præsentis temporis ac-
cesserat.

Eu. Qui licuit igi-
tur divertere ab illa?

*Father would not make an
End of Scolding, denying
that he would keep such
Hens at Home, and now
and then threatening to dis-
card me, I ran away, and
removed to another Place
with my Hen. She brought
me some Chickens.*

Where had you Money?

*My Mother gave me
something by stealth, and
besides more than enough of
Debt was contracted.*

Were there any found so
foolish as to trust you?

There are those who trust
none more willingly.

What at last?

At last, when my Father
in earnest was preparing to
disinberit me, Friends inter-
ceded, and make up this Dif-
ference upon these Terms,
that I should marry a Wo-
man of our own Country, and
divorce my French Woman.

Was she your Wife?

Words of the future Time
had passed betwixt us, but a
Rencounter of the present
Time had been added to
them.

How could you then part
from her?

Po. Post *rescitum* est esse meæ Gallæ *maritum* Gallum, unde subduxerat *se* pridem.

Eu. Habes ergo uxorem nunc?

Po. Non nisi *hanc* octavam.

Eu. Octavam! Non dictus es Polygamus sine augurio. Fortasse omnes decesserunt steriles.

Po. Imo nulla non reliquit aliquot catulos domi meæ.

Eu. Ego malim tot gallinas, quæ ponerent ova mihi domi. Non tædet polygamix?

Po. Adeo tædet, ut si hæc octava moreretur hodie, ducerem nonam perendie. Imo hoc male habet me, quod non liceat habere binas aut ternas, cum unus gallus possideat tot gallinas.

Eu. Equidem haud miror, si parum pinguis, quodque collegis tantum senis: nam nihil accelerat senectutem æque quam immodicæ atque intempe-

Afterwards it was known that my French-woman had a Husband a French-man, from whom she had withdrawn herself long before.

Have you therefore a Wife now?

But this eighth.

An eighth! You were not called Polygamus without Augury. Perhaps they all died barren.

Nay every one left some young ones in my House.

I had rather have as many Hens, that might lay Eggs for me at Home. Are you not weary of marrying so often?

I am so weary, that if this eighth should die To-day, I would marry a ninth the next Day after To-morrow. Nay this vexes me, that it is not lawful to have two or three, when one Cock has so many Hens.

Truly I do not wonder, if you are not fat, and that you have contracted so much of old Age: For nothing hastens on old Age so much as excessive and unseasonable Drinking, extravagant Love
tira

tivæ computationes, *of Women*, and *immoderate* *impotentes* amores *Wantonness*. *But* who *maintains* your Family? *aliter* familiam?

Ho Mediocris *res* accessit *ex obitu* parentum, *et* laboro *gnaviter* manibus.

Eu. Descivisti *igitur* a literis.

Po. Plane *ab equis*, quod aiunt, *ad asinos*; ex heptatechno *factus* faber *monotechnus*.

Eu. Miser!

Po. Nunquam vixi *cælebs* ultra *decem* dies, *semperque* nova nupta *expulit* veterem *luctum*. Habetis *summam* vitæ meæ *bona fide*. *Aique* utinam *Pampirus* narret *nobis* quoq; *fabulam* suæ vitæ, *qui* portat *etatem* *belle satis*. Nam, *ni fallor*, *est* grandior *me* duobus *aut* tribus *annis*.

Pa. Dicam *equidem* si *vobis* *vacat* *audire* tale *somnium*.

Eu. Imo *erit* *voluptas* *audire*.

Pa. Ubi *rediissem* domum, *statim* *senex* *pater* *cœpit* *urgere* me, *ut amplecterer* aliquod

A small *Estate* came to me *by the* *Death* of my Parents, *and* I work *hard* with my Hands.

You have deserted *therefore* from Letters.

Indeed *from Horses*, as they say, *to Asses*; of a Man of seven Arts I am become a Workman of one Art.

Poor Man!

I never lived a *single* Man above *ten* Days, *and* *always* a new-married Wife *expelled* my old *Sorrow*, You have *the* *Sum* of my Life in good Earnest. *And* I wish *Pampirus* would tell us too *the* *Story* of his Life, *who* bears *Age* well enough. For, *unless* I am mistaken, *he is* elder *than* me *by* two or three *Years*.

I will tell you *indeed* if you are at *leisure* to hear such a Dream.

Nay it will be a Pleasure to hear it.

When I had returned Home, *immediately* my aged Father began to urge me to embrace some *Way* of Life,

genus

genus vitæ, unde non-nihil quæstus accederet rei familiari; ac post longam consultationem negotiatio placuit.

Po. Miror hoc genus vitæ arrisisse potissimum.

Pa. Eram natura ficiens cognoscendi novas res, varias regiones, urbes, linguas, ac mores hominum. Negotiatio videbatur maxime apposita ad id: ex quibus nascitur prudentia.

Po. Sed misera, videlicet, quæ sit emenda plerumque magnis malis.

Pa. Sic est. Itaque pater numeravit satis amplam sortem, ut auspicarer negotiationem. Simulque uxor cum magna dote ambebatur, sed ea forma, quæ poterat commendare et indotatam.

Eu. Successit?

Pa. Imo priusquam redirem domum, et fors et usura periit.

Eu. Naufragio fortasse.

Pa. Plane naufra-

whereby something of Increase might accrue to our Estate: And after long Consultation, Merchandise pleased me.

I wonder that this Kind of Life pleased you especially.

I was by Nature greedy of knowing new Things, divers Countries, Cities, Languages, and Manners of Men. Merchandise seemed the most apposite to that Purpose: From which Things ariseth Prudence.

But miserable, truly that which is to be bought for the most part with great Evils.

So it is, Wherefore my Father gave me a good large Stock, that I might begin my Merchandise. And at the same Time a Wife with a great Fortune was courted, but of that Beauty, which might recommend one even without a Fortune.

Did it succeed?

Nay before I returned Home, both Principal and Use was gone.

By Shipwreck perhaps.

Plainly by Shipwreck, for
gio,

gio, nam impigimus in scopulum periculosiorem quavis Malea. *we struck upon a Rock more dangerous than any Malea.*

Eu. In quo mari occurrit iste scopulus? Aut quod nomen habet? *In what Sea occurs that Rock? Or what Name has it?*

Pa. Non possum dicere mare; sed scopulus est infamis exitiis multorum. Latine dicitur Alea; quomodo vos Græci nominetis nescio. *I cannot tell the Sea; but the Rock is infamous for the Ruin of many. In Latin it is called Alea; how you Greeks name it I know not.*

Eu. O te stultum!

O you Fool!

Pa. Imo pater stultior, qui crederet tantam summam adolescenti. *Nay my Father was more foolish, who trusted so great a Sum to a young Man.*

Gl. Quid factum est deinde? *What was done then?*

Pa. Nihil est factum, sed capi cogitare de suspendio. *Nothing was done, but I began to think of Hanging.*

Gl. Erat pater adeo implacabilis? *Was your Father so implacable?*

Pa. Interim excidi ab uxore, miser. Nam parentes puellæ simul atque cognoverunt hæc auspicia, renunciarunt affinitatem; et amabam perditissime. *In the mean time I was balked of my Wife, poor Man. For the Parents of the Girl, as soon as they knew these Omens, renounced Affinity with me; and I loved most desperately.*

Gl. Misere me tui. Sed interim quid consilii tentatum est? *I pity you. But in the mean Time what Course was tried?*

Pa. Id quod solet in desperatis rebus. Pa- *That which is usual in desperate Cases. My Father*

ter abdicabat, res perierat, uxor perierat. Quid plura? Deliberabam serio mecum, an suspenderem me, an conicerem memet aliquo in monasterium.

Eu. Crudela consilium. Scio utrum elegeris, mitius genus mortis.

Pa. Imo quod visum est mihi tum crudelius, adeo totus displicebam mihi.

Gl. Atqui complures deiciunt se eo, ut vivant suavius.

Pa. Corraso viatico subdixi me furtim procul a patria.

Gl. Quo tandem?

Pa. In Hiberniam. Illic factus sum canonicus ex horum genere, qui sunt linei extime, lanci intime.

Gl. Hybernastigitur apud Hibernos?

Pa. Non. Sed verfatus apud hos duos menses, navigavi in Scotiam.

discarded me, my Substance was gone, my Wife was gone. What needs more Words? I deliberated seriously with myself, whether I should hang myself, or put myself somewhere into a Monastery.

A cruel Resolution. I know which you chose, the milder Kind of Death.

Nay what seemed to me then the more cruel, so entirely did I displease myself.

But a great many put themselves in there, that they may live more pleasantly.

Having scraped together Money for my Journey, I withdrew myself privately to a great Distance from my Country.

Whither at last?

Into Ireland. There I was made a Canon of their Kind, who are Linen without, and Woollen within.

Did you winter then amongst the Irish?

No. But having been with them two Months, I sailed into Scotland.

Gl. Quid

Gl. Quid offendit te apud illos? What offended you among them?

Ph. Nihil nisi quod illud institutum videbatur mihi mitius quam pro meritis ejus qui erat dignus non uno suspensio. Nothing but that that Constitution seemed to me more gentle than to suit the Deserts of him who was worthy not of a single Hanging.

Eu. Quid fecisti in Scotia? What did you do in Scotland?

Pa. Illic ex lineo factus sum pelliceus apud Carthusios. There of a Linen Man I become a Leather one amongst the Carthusians.

Eu. Homines plane mortuos mundo. Men plainly dead to the World.

Pa. Ita visum est mihi cum audirem illos canentes. So it appeared to me when I heard them singing.

Gl. Quid, mortui canunt etiam? Quot menses egisti apud illos Scotos? What, do the Dead sing too? How many Months did you spend with those Scots?

Pa. Propemodum sex. Almost six.

Gl. O constantiam! O Constancy!

Eu. Quid offendit illuc? What offended you there?

Pa. Quia vita visa est mihi segnis et delicata; deinde reperi multos illic cerebri non admodum sani, ob solitudinem ut arbitror. Mihi erat parum cerebri, verebar ne totum periret. Because the Life seemed to me lazy and nice; then I found many there of a Brain not very sound because of the Solitude, as I imagine. I had but little Brain, I was afraid lest it should all be lost.

Po. Quo devolasti deinde? Whither did you fly then?

Pa. In Galliam. Reperi illic quosdam totos pullatos, ex instituto divi Benedicti, qui testantur colore vestis se lugere in hoc mundo; et inter hos qui pro summa veste ferrent cilicium simile reti.

Gl. O gravem macerationem corporis!

Pa. Hic ego undecim menses.

Eu. Quid obstitit, quo minus maneres illic perpetuo.

P. Quia illic reperi plus ceremoniarum quam veræ pietatis. Præterea audieram esse quosdam multo sanctiores his quos Bernardus revocasset ad severiorem disciplinam, pulla veste mutata in candidam: apud hos vixi decem menses.

Eu. Quid offendebat hic?

P. Nihil admodum; nam reperi hos sodales commodos satis. Sed Græcum proverbium movebat me. Itaque decretum erat aut non esse mona-

Into France. I found there some all in black, of the Order of St. Benedict, who testify by the Colour of their Coat, that they mourn in this world; and amongst them some who for their upper Garment wore Hair-cloth like a Net.

O grievous Mortification of the Body!

Here I spent eleven Months.

What hindered you from staying there always?

Because there I found more of Ceremonies than true Piety. Besides I had heard that there were some much more holy than these whom Bernard had brought to more severe Discipline, the black Garment being changed into a white: With these I lived ten Months.

What offended you here?

Nothing very much; for I found these Companions good enough. But the Greek Proverb moved me. Wherefore I was resolved either not to be a Monk, or to be a Monk remarkably. I had

chum,

chum, aut esse monachum insigniter. Acceperam esse quosdam Brigidenſes, homines plane cœleſtes. Conſtuli me ad hos.

Eu. Quot menſes egisti illic?

Pa. Biduum, nec id ſane totum.

Gl. Diſplicuit hoc genus vitæ uſque adeo?

Pa. Non recipiunt niſi qui obſtringat ſe mox profeſſioni. At ego nondum adeo inſaniebam ut præberem me facile capiftro, quod nunquam liceret excutere. Et quoties audiebam virgines canentes, uxor erepta cruciabat animum.

Gl. Quid deinde?

Pa. Animus ardebat amore ſanctimonix. Tandem obambulans incidi in quosdam præferentes crucem. Hoc ſignum arrifit mihi Protinus, ſed varietas remorabatur eleſtione. Alii geſtabant albam, alii rubram, alii viridem, alii verſicolorem, alii ſimpli- cem, alii duplicem. Ego, ne relinquerem

heard there were ſome Brigidenſians, Men truly celeſtial. I betook myſelf to them.

How many Months did you ſpend there?

Two Days, nor that indeed entire.

Did this Kind of Life diſpleaſe you ſo much?

They admit no one that does not bind himſelf immediately to the Profeſſion. But I was not yet ſo mad as to put myſelf eaſily into a Nooſe, which I ſhould never be able to ſhake off. And as often as I heard the Virgins ſinging, the Wife I had loſt tormented my Mind.

What then?

My Mind was inflamed with the Love of Holineſs. At laſt as I was walking I lighted upon ſome carrying a Croſs. This Badge pleaſed me immediately, but the Variety hindered my Choice. Some bore a white one, ſome a red, ſome a green, ſome a party-coloured, ſome a ſingle, ſome a double one. I, that I might not leave any thing untried, wore almoſt all the Sorts.

quid intentatum, gessi
ferme omnes formas.
 Verum comperi ipsa
re, esse longe aliud
 circumferre crucem in
 pallio seu tunica, quam
 in corde. Tandem
 fessus inquirendo, sic
 cogitabam mecum, ut
 assequar omnem sanc-
 timoniam semel, pe-
 tam sanctam terram,
 ac redibo domum onus-
 tus sanctimonia.

Po. Num profectus
 es eo?

Pa. Maxime.

Po. Unde suppete-
 bat viaticum?

Pa. Demiror istud
 venire tibi in mentem
 nunc denique ut roga-
 res, ac non percuncta-
 tum fuisse multo ante.
 Sed nosti proverbium,
 quævis terra alit arti-
 ficem.

Gl. Quam artem
 circumferebas?

P. Chiromanticam

Gl. Ubi didiceras
 eam?

Pa. Quid refert?

Gl. Quo præcep-
 tore?

P. Eo qui docet
 nihil non, ventre.
 Prædicabam præteri-

But I found by the Thing
 itself, that it is quite another
 Thing to carry a Cross upon
 a Gown, or a Tunick, than
 in the Heart. At last be-
 ing weary with enquiring,
 thus I thought with myself,
 that I may get all Holiness
 at once, I will go to the
 Holy Land, and will return
 Home loaded with Holiness.

Did you go thither?

Yes.

Whence had you Money
 for your Journey?

I wonder that this is come
 into your Mind now at last
 to ask, and that you did not
 ask that long before. But
 you know the Proverb, any
 Country maintains an Ar-
 tist.

What Art did you carry
 about?

The Chiromantick.

Where had you learnt it?

What signifies that?

Under what Master?

Him who teaches every
 Thing, the Belly. I foretold
 Things past, present, and
 to,

ta, *præsentia*, et *fu-* to come.
tura.

Cl. Et sciebas?

And did you know them?

Pa. Nihil minus;
fed *divinam* audac-
ter, *idque* tuto, *vide-*
licet, pretio accepto
prius.

Nothing less, but I
guessed boldly, and that
safely, that is, my Reward
being received first.

P. Poterat tam ri-
dicula ars alere te?

Could so ridiculous an
Art maintain you?

Pa. Poterat, et qui-
dem cum duobus fa-
mulis; tantum fatuo-
rum et fatuarum est
ubique. Attamen cum
adirem Hierosolymam,
addideram me in co-
mitatum *cujusdam*
magnatis, *prædiuitis*,
qui natus annos septua-
ginta, negabat se mo-
riturum æquo animo,
ni adisset Hierosoly-
mam prius.

It could, and indeed with
two Servants; so many
foolish Men and foolish Wo-
men are there every where.
Yet when I went to Jerusa-
lem, I joined myself to the
Company of a certain great
Man, very rich, who being
seventy Years old, denied
that he should die with a
contented Mind, unless he
went to Jerusalem first.

Eu. Et reliquerat
uxorem domi?

And had he left a Wife
at Home?

Pa. Atque sex li-
beros etiam-

And six Children too.

Eu. O senem impie-
pium! Atque rediisti
illinc sanctus?

O an old Man impiously
pious! And did you return
from thence holy?

Pa. Vis fatear ve-
rum? Aliquanto de-
terior quam iveram.

Would you have me con-
fess the Truth? Something
worse than I went.

Eu. Sic, ut audio,
amor religionis est ex-
cussus.

Thus, as I hear, the
Love of Religion was ex-
pelled.

Pa. Imo

Pa. Imo *magis incanduit*. Itaque *reversus* in Italiam, *addixi* me *militiæ*.

Eu. Itane *venabaris* religionem in bello? Quo *quid* potest esse *sceleratius*?

Pa. Erat *sancta* militia.

Eu. Fortassis in *Turcas*?

Pa. Imo *quoddam* sanctius, ut *prædicabant* tum.

Eu. Quidnam?

Pa. Julius *secundus* belligerabat *adversus* Gallos. Porro *experientia* *multarum* rerum *etiam* commendabat *militiam* mihi.

Eu. *Multarum*, sed *malarum*.

Eu. Ita *comperi* post. Et tamen *vixi* *durius* *hic* quam in *monasteriis*.

Eu. Quid tum *postea*?

Pa. Jam *animus* *cæpit* *vacillare*, *utrum* *redirem* *ad* *negotiationem* *intermissam*, an *persequerer* *religionem* *fugientem*. Interim *venit* in *mentem* *posse* *conjugi*.

Nay it was more inflamed. Wherefore returning into Italy, I applied myself to War.

Ay, did you hunt for Religion in War? Than which, what can be more wicked?

It was a holy Warfare.

Perhaps against the Turks?

Nay something more holy, as they said then.

What?

Julius the Second waged War against the French. Moreover the Experience of many Things likewise recommended War to me.

Of many, but bad Thing.

So I found afterwards. And yet I lived more hardly here than in the Monasteries.

What then afterwards?

Now my Mind began to waver, whether I should return to Merchandize which I had given over, or pursue Religion flying from me. In the mean Time it came into my Mind that they might be joined together.

Eu. Quid?

Eu. Quid? *ut esses simul et negotiator et monachus?*

Pa. Quidni? *Nihil religiosius ordinibus mendicantium; et tamen nihil similius negotiationi; volitant per omnes terras et maria; vident multa, audiunt multa, penetrant in omnes domus, plebeciorum, nobilium atque regum.*

Eu. At non caupnantur.

Pa. Sæpe felicius nobis.

Eu. Quod genus ex his delegisti?

Pa. Expertus sum omnes formas.

Eu. Nulla placuit?

Pa. Imo omnes perplacuerunt, si licuisset negotiari statim. Verum perpendebam sudandum mihi diu in choro priusquam negotiatio crederetur mihi. Jamque cœpi cogitare de venanda abbazia. Sed primum hic Diana non favet omnibus, et venatio est sæpe longa. Itaque octo annis consumptis in hunc mo-

What? *that you might be at once both a Merchant and a Monk.*

Why not? *Nothing is more religious than the Orders of the Mendicants; and yet nothing is more like Merchandise; they rove through all Lands and Seas; they see many Things, they hear many Things, they thrust into all Houses, of Commoners, Noblemen, and Kings.*

But they do not traffick.

Oftentimes more successfully than us.

What Sort of these did you choose?

I tried all Sorts.

Did none please you?

Nay they all pleased me very well, if I might have traded immediately. But I considered that I must sweat a long Time in the Company, before the Business of Traffick would be trusted to me. And now I begun to think of hunting after an Abbot's Place. But in the first place here Diana does not favour all Men, and the Hunting is often long. Therefore eight Years being spent after this Manner, dum,

dum, cum mors patris esset nuntiata, reversus domum, ex consilio matris, duxi uxorem, et redi ad veterem negotiationem.

Gl. Dic mihi, cum sumeres subinde novam vestem, ac velut transformareris in aliud animal, qui potuisti servare decorum?

Pa. Qui minus quam hi qui in eadem fabula agunt varias personas?

Eu. Dic nobis bona fide, qui expertus es nullum non genus vitæ, quid probas maxime omnium?

Pa. Omnia non congruunt omnibus: nullum arridet mihi magis quam hoc quod secutus sum.

Eu. Tamen negotiatio habet multum incommoda.

Pa. Sic est. Sed quando nullum genus vitæ caret omnibus incommodis, orno hanc partem quam nactus sum. Verum nunc superest Eusebius, qui non gravabitur expli-

when the Death of my Father was told me, returning Home, by the Advice of my Mother I married a Wife, and returned to my old Traffick.

Tell me, when you took now and then a new Coat, and as it were were changed into another Creature, how could you keep up a Decorum?

Why less than they who in the same Play act various Parts?

Tell us in good Earnest, you who have tried every Kind of Life, which do you approve most of all?

All things do not agree with all Men. None pleases me more than this which I have followed.

Yet Merchandise has many Inconveniencies.

So it is. But seeing no Kind of Life is without all Inconveniencies. I mind this Province which I have got. But now remains Eusebius, who will not think much to relate some Scene of his Life.

care

*care aliquam scenam
sue vitæ.*

Eu. Imo totam fabulam, si videtur, it seems good, for it has not many Acts.

Gl. Erit magnopere gratum. It will be very grateful.

Eu. Ubi rediissem in patriam, deliberavi apud me annum quodnam genus vitæ vellem amplecti; simulque exploravi me ipsum, ad quod genus essem propensus et idoneus. Interim præbenda est oblata, quam vocant, satis opimi proventus. Accepi.

When I was returned into my own Country, I deliberated with myself a Year what Kind of Life I should embrace. And at the same Time I examined myself, for what Kind I was inclinable or fit. In the mean Time a Prebend was offered me, as they call it, of a good rich Income. I accepted it.

Gl. Hoc genus vitæ vulgo male audit. This Sort of Life commonly goes under an ill Name.

Eu. Videtur mihi exoptandum satis, ut humanæ res sunt. An putatis esse mediocrem felicitatem, tot commoda dari subito velut e cælo, dignitatem, honestas ædes, beneque instructas, satis amplos annuos redditus, honorificum sodalitium, deinde templum ubi, si libeat, vaces religioni?

It seemed to me desirable enough, as human Affairs are. Do you think it to be a small Happiness, that so many good Things should be given a Man on a sudden, as it were from Heaven, Honour, a handsome House, and well furnished, a good large yearly Income, honourable Company, and then a Church, where, if you have a Mind, you may enter upon Divine Worship?

Pa. Illic luxus offensus fenebat

fendebat me, et infamia concubinarum, tam quod plerique ejus generis oderunt literas.

Eu. Ego uon spectro quid alii agunt, sed quid est agendum mihi; et adjungo me melioribus, si non possum reddere alios meliores.

Po. Vixisti perpetuo in isto genere?

Eu. Perpetuo, nisi quod egi quatuor annos primum Patavii.

Po. Quamobrem?

Eu. Partitus sum hos annos ita, ut darem sesquiannum studio medicinæ, reliquum tempus theologiæ.

Po. Cur id?

Eu. Quo melius moderarer et animum et corpus, ut non nunquam consulerem amicis. Nam et concionor nonnunquam pro mea sapientia. Sic hactenus vixi tranquille satis, contentus unico sacerdotio, nec ambiens quidquam præterea, recusaturus etiam si offeratur.

Pa. Utinam liceret discere, quod cæteri

me, and the Infamy of Concubines, and also that most Men of that Way hate Learning.

I do not regard what others do, but what is to be done by me; and I join myself to the better Sort, if I cannot make others better.

Have you lived always in that Way?

Always, but that I spent four Years at first at Patavium.

What for?

I divided those Years so, that I gave a Year and a Half to the Study of Physic, the rest of my Time to Divinity.

Why that?

That I might the better manage both Mind and Body, and sometimes assist my Friends. For I preach too sometimes according to my Wisdom. Thus so far I have lived quietly enough, content with one Living, and not seeking for any Thing besides, and would refuse it too, if it should be offered.

I wish we could learn what the rest of our Commonwealth

nostri sodales *agant*, panions *are doing*, with quibuscum *viximus* whom *we lived* familiariter. familiarly.

Eu. Possum *com-* I can *relate* some Things *memorare* quædam *de* of *some of them*; but I *see* nonnullis; sed *video* we are not far from the City; wherefore, if it nos non *abesse* procul seems good, we will repair a civitate; quare, si to the same Inn. There at videtur, *convenimus* our *Leisure* we will confer ibi *per otium* *confe-* about other Things at large. *remus de cæteris* affa- tim.

Hugitio Auriga. Where got thou so miser- Undenatus est am mi- able a Luggage, Blinkard?

Henricus Auriga. Nay, *whither* art thou carrying that bawdy Com- Imo, *quo* defers *istud* pany, thou Rake?

Hug. Debueras Thou shouldst have effundere istos frigidos thrown those frigid old Fel- senes alicubi in urti- lows somewhere into a Bed cetum, ut calefcerent. of Nettles, to warm them.

Hen. Imo tu cura Nay do thou take Care of istum gregem, ut præ- that Company, to throw cipites alicubi in pro- them somewhere into a deep fundam lamam, ut Ditch, to cool, for they are refrigerentur, nam more warm than enough. calent plus satis.

Hug. Non soleo I do not use to over- præcipitare meam throw my Load. sarcinam.

Hen. Non! Atque No! But I saw thee vidi te nuper deieciſſe lately throw six Carthusians into the Dirt, so that they sex Carthusianos in came out black, instead of cœnum, sic ut emer- white. Thou in the mean gerent nigri, pro can- Time, laughest, as if the didis. Tu interim ridebas,

ridebas, *quasi* re bene gesta. Thing had been well done.

Hug. Nec injuria; dormierant omnes, et addebant multum ponderis curru meo. Not without Reason: They were all asleep, and added much Weight to my Coach.

Hen. At mei senes sublevarunt meum currum egregie, per totum iter garrientes perpetuo. Nunquam vidi meliores. But my old Men have eased my Chariot extraordinarily, through the whole Journey prating perpetually. I never saw better.

Hug. Tamen non soles delectari talibus. Yet thou dost not used to be pleased with such.

Hen. Sed hi seniculi sunt boni. But these old Fellows are good.

Hug. Qui scis? How knowest thou?

Hen. Quia bibi per eos ter per viam insigniter bonam cerevisiam. Because I drank with them thrice by the Road extraordinary good Ale.

Hug. Ha, ha, hæ. Ha, ha, hæ. So they are good with thee.

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